Pacific School of Religion
Berkeley, Calif.

The Universalist Leader

Boston and Chicago

February 9, 1924

Liberalism Constructive

WRONGING himself, the liberal who allows himself to be euchered into taking the side of barren negation in debate also wrongs the cause of liberalism. This cause is the most comprehensive and vast affirmation which the heart of man has ever conceived. Its faith goes to lengths and depths of conviction and adventure which make Orthodoxy look like cowardice. Its conception of Jesus is higher by heaven's distance than that of Orthodoxy. Its belief in the Bible is infinitely more profound than that of the fundamentalists. Its God is a real and genuine God, beside whom the God of traditionalism is a tribal monarch. Its anticipation of the goal toward which this world is moving is one which involves the personal presence of Jesus in a form more intimate, more controlling, more really objective, than it has ever entered the heart of the millennialist to conceive. And as for the virgin birth, the reverent and sensitive spirit among the modernists sees depths of beauty and revelation in that story which are forever shut away from the eyes of the miracle worshiper. Modernism is not less than fundamentalism; it is infinitely more. It is not a denial of fundamentalism; it is the displacement of it by convictions far more fundamental and vast.

Christian Century.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Office Staff

F. I. Adams

D. Hall.

L. W. MacDonald

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own.

—*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

ENDOWED SUBSCRIPTIONS

Fifty dollars will endow a subscription to the *Universalist Leader*. It will carry the paper to any address designated during the life of the giver and thereafter as may be requested in will or otherwise. If undesignated, it will be given to some college, public library or person anxious to have the *Leader* and unable to afford it. Many people are endowing missionary numbers of the *Leader* to propagate our faith.

DISTRIBUTION OF LITERATURE

Universalists are urged to take advantage of the new Universalist literature now appearing.

Printers' types were Luther's missionaries. We can secure scholars and writers. We can finance the production through contributions which never fail us when we make an appeal, but the one thing we need continually is volunteers to enlist for the distribution. Pastors, laymen, young people who want to work for the Universalist Church, can read the pamphlets and get them read by others.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

[illegible] AVE. AND 60th ST. CHICAGO

The House was organized in 1862 and incorporated in 1872, and holds all its property for the benefit of the Universalist Church. It is managed by a Board of thirty Trustees, who are elected for three year terms. Vacancies may be filled by the State Convention which the Trustees represented; such State Convention failing to fill said vacancies within one year, the Trustees shall do so at their next annual meeting thereafter.

Under a plan of reorganization which went into effect in May, 1922, there is a Board of Trustees consisting of thirty members, as follows: Massachusetts, twelve; Maine and Rhode Island, three each; New Hampshire, New York, Vermont, Connecticut, Illinois and Ohio, one each; elected by the Board of Trustees of the General Convention, six.

Directors: President, Prof. Arthur W. Peirce, Dean Academy, Franklin, Mass.; Treasurer, Mr. Arthur E. Mason, 77 Franklin St., Boston, Mass.; A. Ingham Bicknell, Esq., 6 Beacon St., Boston, Mass.; Mr. Charles F. Coolidge, Riverside Press, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., 132 Pleasant St., Arlington, Mass.; Rev. John Smith Lowe, D. D., 176 Newbury St., Boston, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Cornelius A. Parker, Esq., 1026 Tremont Bldg., Boston, Mass.; Mr. R. L. Richmond, 26 1-2 Merchants Row, Rutland, Vermont.

Trustees: Mr. Ralph W. E. Hunt, 21 and 23 Forest Ave., Portland, Me.; Rev. W. E. Kelley, 123 Pine St., Lewiston, Me.; Rev. Clarence L. Eaton, Yarmouth, Me.; Rev. Asa M. Bradley, Kingston, N. H.; Mr. R. L. Richmond, Rutland, Vt.; Rev. George F. Fortier, Morrisville, Vt.; A. Ingham Bicknell, Esq., Boston, Mass.; Mr. Charles F. Coolidge, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., Arlington, Mass.; Mr. Carl A. Hempel, 211 Security Bldg., Lynn, Mass.; Rev. George E. Leighton, D. D., 55 Curtis St., West Somerville, Mass.; Rev. John Smith Lowe, D. D., Boston, Mass.; Mr. Arthur E. Mason, Boston, Mass.; Mr. Charles C. Nichols, 43 Corey St., Everett, Mass.; Cornelius A. Parker, Esq., Boston, Mass.; Prof. Arthur W. Peirce, Franklin, Mass.; Mr. Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.; Rev. Stanley G. Spear, 5 Stanmore Place, Roxbury, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Rev. Vincent E. Tomlinson, S. T. D., 38 Sever St., Worcester, Mass.; Mr. James D. Carpenter, 35 Union St., Woonsocket, R. I.; Mr. Leslie F. Mowry, 126 Mitchell St., Providence, R. I.; Rev. Julian S. Cutler, 6 Brook St., Pawtucket, R. I.; Mr. Frank S. Cary, 660 Prospect Ave., Hartford, Conn.; Rev. F. W. Betts, D. D., 125 Midland Ave., Syracuse, N. Y.; Mr. Arthur Nash, The A. Nash Co., Cincinnati, Ohio; Dr. Joseph L. Tilden, Galesburg, Ill.; Rev. James W. Vallentyne, 124 Kenilworth Ave., Oak Park, Ill.; Hon. Roger S. Galer, Mt. Pleasant, Iowa.

Elected by the Trustees of the General Convention: Hon. Roger S. Galer, Rev. Frank Oliver Hall, D. D., Rev. John Smith Lowe, D. D., Dr. Joseph L. Tilden, Rev. Vincent E. Tomlinson, S. T. D.

Clerk of the Corporation: Mr. Charles F. Coolidge, Cambridge, Mass.

The net assets of the House are about $300,000, consisting of periodicals, books, plates, etc. It publishes and owns the titles and copyrights of one hundred and fifty volumes and five periodicals, viz.: *The Universalist Leader, The Sunday School Helper, The Myrtle, Onward* and *The Ambassador*. It is located at 176 Newbury Street, Boston, Mass., with a Western office at 6010 Dorchester Ave., Chicago, Illinois.

BOOK ROOM

Alvar W. Polk, Manager

The Universalist Publishing House will furnish promptly any book published anywhere. Give our own Book Room the benefit of your patronage. All profits go to denominational purposes.

DENOMINATIONAL DIRECTORY

The General Convention

President—Rev. J. M. Atwood, D. D., Canton, N. Y.

Chairman of Executive Committee—Rev. J. M. Atwood.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Treasurer—Ingham Bicknell, 6 Beacon St., Boston.

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 321 Pleasant St., Arlington, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.

Secretary—Rev. Roger F. Etz., 176 Newbury St., Boston.

Universalist Comrades

President—Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.

Secretary—Alvar W. Polk, 176 Newbury St., Boston.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., 1752 E. Higashinakano, Tokyo-Fu, Tokyo, Japan.

Young People's Christian Union

President—Ellsworth C. Reamon, Minneapolis, Minn.

Director of Young People's Work—Rev. Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 176 Newbury St., Boston.

Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.

Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—

Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)

Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.

New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)

New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D. Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

Maritime Provinces—Rev. Olaf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 6

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

WOODROW WILSON

WE do not feel like discussing the character and achievements of Woodrow Wilson.

Of his place in history we are confident. He will loom bigger and bigger as the years come and go. That everything he attempted did not succeed will not be counted, when a calm, dispassionate appraisal reveals how much more he attempted than most men who had gone before.

That he was great in mind, in character and in the service which, under God, he rendered to his country and to civilization, we are absolutely sure.

Nor do we care to discuss the false and cruel attacks made upon him by little men, disappointed men, and by a few who were honestly misled. We are in a position to know something of the kind of man Woodrow Wilson was, and we know that the pictures drawn of him even by some who pretended to know him, were caricatures.

He was not merely an intellectual giant, he was a warm-hearted man, devoted to his family and friends. In a fight, he stuck to his comrades and followers to the last ditch.

Even when he lay dying some were heard to say that his health was shattered by personal disappointment, wounded vanity, failure to have his own way. That he was disappointed we are sure, but it was not for himself. It was for humanity. And never, in his blackest moments, did he lose faith in the righteousness of his principles and their ultimate success.

We humbly record our own sense of sorrow.

With it goes something which makes it difficult to talk about it or about him.

He needs neither praise nor defense.

But we shall never cease to honor him and to love him.

And the memorial to which we dedicate our own humble powers is a League of Nations as a substitute for war.

* *

DR. RICE ON MR. WILSON

FORMER PRESIDENT WILSON passed away while Sunday morning services were going on in the various churches.

Though the end did not come until 11.15 a. m. the presses were ready for the flash and by 11.40 the cries of newsboys on the streets were heard in the church. Dr. Rice said, as he rose to preach the sermon: "I have just heard the voices of newsboys passing the church calling extras. I fear that this means that the end has come. I will ask the congregation to rise and stand in silent prayer." Following this impressive moment Dr. Rice offered a touching and beautiful little prayer of commemoration.

In his sermon to the young people in celebration of Young People's Day, speaking of ideals, Dr. Rice made this reference to Mr. Wilson: "I am a Republican and nearly always have voted the Republican ticket. Not always, however, for I will not be bound down by party shackles when the party does not express my conviction. I want, however, to-day to express the admiration I feel for the great man who has just died. Because of his ideals he has been admired and followed. Because of his ideals he has been attacked. The years to come will vindicate those ideals. I am for his ideals and I am for the cause to which he sacrificed his life."

The service was most impressive. Dr. Rice's words made a deep impression, and all the circumstances deepened the impression.

Mr. Wilson's home, where he fought his last battle with such stoicism and courage, is only about ten minutes' walk from the Universalist church. When the worshipers assembled he was still living, before the hour ended the cries of "Extra" were sounding continuously on every side. An epoch of history seemed to be ending at that very hour. Many tears were shed. Many heads were bowed in prayer.

* *

LINCOLN'S LAST DAY

AT the cabinet meeting April 14, 1865, Lincoln's last day on earth, the President seemed strangely uplifted and at peace because of the military collapse of the South and the near end of the war.

The subject discussed was the one with which Lincoln had been dealing for some months, the reconstruction of the Southern States. In his opinion they never had been out of the Union and therefore as soon as they established stable governments and made it understood, they should be considered a part of the Union competent to send Senators and Representatives to Washington and to pass on constitutional amendments. In the opinion of the Northern irrecon-

cilables, "the Vindictives" as Stephenson calls them, these states were out of the Union and ought to be treated like subjugated territories.

The position of Abraham Lincoln on this subject is one of his chief claims to greatness. In the fight over the readmission of Louisiana, in the speeches he made at the White House the night news came from Appomattox, and in the discussion at the Cabinet meeting the day he died, he showed his true greatness, magnanimity and practical common sense.

Nicolay and Hay tell us how he talked to the Cabinet about laying aside bitterness and resentment. "He hoped that there would be no persecution, no bloody work, after the war was over. None need expect him to take any part in hanging or killing these men, even the worst of them. Enough lives had been sacrificed. We must extinguish our resentment if we expected harmony and union. There was too much desire on the part of our very good friends to be masters, to interfere and dictate to those states, to treat the people not as fellow citizens; there was too little respect for their rights. He didn't sympathize with those feelings."

It all was consistent with his more famous utterance, "with malice toward none, with charity for all."

There was a long and bitter struggle over reconstruction after his death. There were the sad and painful experiences of carpet-bag rule which he probably would have succeeded in preventing if he had lived. In the end, the principles he advocated won—and a reunited country is the result.

In all the events of that last day—the strange, inexplicable dreams which he related, the talk about Willie, the long peaceful drive in the country with his wife, this final session with his Cabinet will be remembered longest—the spirit of his utterances was not unlike the spirit of Jesus in the upper room speaking to the twelve the day before he was offered up.

Living as we do after another great war, and through the agonies of another reconstruction era, we may make our influence count with the vindictives or with the magnanimous.

There is no spectacle more grotesque and ridiculous to-day than that seen too often since 1918 of men celebrating Lincoln's birthday with speeches advocating the grinding of Germany into the dust.

* *

THE DEMON OF COMPARISON

IN a book on English Literature, Edward M. Chapman said recently, "Among the demons, and their name is Legion, who possess literary critics none is more ubiquitous or vicious than the Demon of Comparison."

So we say of church attendants and church workers.

The literary critic too often sets a pattern and insists that all writers come up to it.

The church worker insists that all preachers be alike.

One can't like Dickens if at the same time he likes Thackeray; the other can't rejoice in Paul if he is an admirer of Apollos or Cephas.

Both are like the man whom Chapman described who can't praise the grace and beauty and poise of the cat without getting off cutting remarks about the over-effusiveness of dogs.

We plead for catholicity in taste. We warn against partisanship. We call attention to the fact that life is infinite in its variety and can not be expressed in all its beautiful and wonderful forms by one type of individual.

Life becomes richer and happier when we definitely set out to rejoice in all kinds of people—not necessarily be happy over the vicious, although even they present interesting phenomena, but rejoice in the many kinds of folks in our own little circles and associated with us in our own little work.

When the new minister comes is a good time for church members to start in with this rejoicing if they have not done it before.

The demon of comparison which makes us measure the new man by the old must be exorcised.

Two paintings, two authors, two buildings, two countries, two animals, two preachers, can be equally worth while and be different.

It was a fine thing that the Church of the Divine Paternity, New York, could so quickly learn to rejoice in and love modest Charles H. Eaton, after half a life time of Chapin, the greatest pulpit orator of his day.

One of the most attractive things about old-time dyed-in-the-wool, bred-in-the-bone Universalists is the breadth, insight and religious conviction which give them this universality or catholicity of sympathy and taste.

* *

FAST LEADER DELIVERY

THE following is to publishers of newspapers the most cheering dispatch sent out over the Associated Press wires from Washington in some time. It gives the substance of an official bulletin received at this office a few days ago

No one cross new editors have to bear is worse than constant, harassing delay in getting papers through to subscribers. We rejoice in this promise of better things.

> Washington, Jan. 30.—Beginning Friday newspapers will be accorded the same treatment in the mails as letters and other first class matter, by an order made public to-day by Postmaster General New.
>
> "The order," said Mr. New, "means much to the American public. It is one of the most important and far-reaching steps in post office history. It is for the benefit of those who desire to have their newspapers placed before them at as early a moment as possible. This should keep both the city and rural population in closer and quicker touch with their several fields of activities.
>
> Under the new system newspapers will be made up in separate sacks plainly labeled with the word "newspapers." If there are only a few copies of the newspapers at the point of dispatch they will be placed in pouches with first class mail or in separate sacks, even though the sacks are only partly filled.
>
> The order stipulates that newspapers shall not be mixed with parcels post at any point in their dispatch from the publishers' offices until their delivery to the addresses.
>
> Postmasters are required by the order to notify publishers in each instance when deliveries do not catch

the dispatch which they are advertised to catch; also to notify publishers when they are sending their publications to wrong addresses, and to addresses of deceased persons. Publishers will be notified by postmasters when they are putting up their mail in incorrect manner.

The order applies alike to daily and weekly newspapers. It stipulates that all sacks of newspapers when received in postoffices must be segregated promptly and the contents distributed and dispatched to the proper stations for delivery by carriers on the earliest possible trips.

Carefully worded and minute instructions have been issued to all postal employees so that there will be no possibility of misunderstanding the importance of getting newspapers to the readers with a minimum delay.

* *

LOYALTY

IN a response to a question sent to his colleagues by a member of the Princeton faculty, ten professors made lists of "the six most important words in the English language." "Loyalty" received more votes than any other word. "Courage" and "Sportsmanship" followed next. Other words mentioned were "Self-respect," "Humor," "Truth," "Yes," "No," and "Knowledge." On only one list did "Service" appear, illustrating again the way we have overworked this especially noble word.

There are many difficult situations which focus around the word loyalty. Young Archie Roosevelt, in deciding to resign from Mr. Sinclair's oil companies, was faced by the question whether he should be loyal to his employer or loyal to the Government. He was able to strike a deadly blow at his employer because of his name, his position and the psychological moment. If he is mistaken, it was a terrible thing to do. But the majority of people following the Senate investigation think that he was not mistaken and that he showed loyalty to truth and to his country of a particularly high and noble kind.

* *

THE NEED OF SOCIAL SERVICE

THE Board of Trustees of the General Convention at a recent meeting voted to organize a Department of Social Welfare and appointed a Secretary. This is in line with other Churches both Catholic and Protestant.

In the early Church such action was unnecessary. Everybody assumed social service. Jesus went about doing good. Paul wrote that the greatest of all was charity.

In the Middle Ages the Church was the hospital, the asylum, and the charity organization, all in one. In modern times as we have become better organized, the Church has handed over to the community as a whole the care of the sick, the orphaned, and the poor.

Specialization has promoted efficiency. The stripping off of social service activities by the Church indicates progress. Few more dismal spectacles can be found than a little poverty-stricken, ineffective church dispensary, living at a poor dying rate by the side of a modern community hospital.

There are communities and neighborhoods where one or more social service activities may wisely be carried on by Churches. The decision hinges on the question as to whether they are already being done and well done. If not, the Church may have to step in. But the success or failure of a Church in such work is decided not alone by its ability to do the particular job well, but by its ability to get general community agencies to take the task over.

What then is the place of the Church in social service? It is to inspire church members to do good deeds. It is to make plain that "faith without works is dead because it standeth alone." It is to cooperate with existing secular and community agencies for the care of helpless children, the promotion of public health and the rehabilitation of needy families. Government bureaus get fossilized without the inspiration of the Christian volunteer. It is to go into the field and do the things which need to be done which no one else is doing and at the same time raise up some one else to do them.

As to how much farther such a department may go, opinions differ. Some assert that it ought to be a department of social justice, fight for an eight-hour day and a living wage, be the representative of the toiling masses, get our ministers to join labor unions and seek a more equitable division of the wealth of the world.

We are far from believing in "a nebulous gospel." We are sure that the great task of the Church is to get men to "take Christ in earnest" and apply his principles here and now. But we are certain also that the Church weakens itself when it becomes the agent or representative of either side in an industrial conflict—becomes anything but a representative of both sides and a power to make both do right.

This new social welfare department can be of service to us in helping us get the facts. There is an enormous amount of misinformation floating about, and of evil propaganda. It can help neutralize it. It can quicken our imaginations and show us in our different communities what we can do to apply the gospel of Christ. It can stiffen our wills to do what Roosevelt called "the hard, disagreeable, dirty, but necessary" tasks of the world. And it can show us what he proved that we can have, "a bully time doing them."

Our present Social Service Commission should be reorganized and retained as an advisory board. This is a field especially where in many counselors there is wisdom.

* *

RAMSAY MACDONALD ON PRINCIPLES

MR. J. RAMSAY MACDONALD, leader of the British Labor Party in the House of Commons, and now Prime Minister, has recently set up a new standard for the program of Labor. His most important words are these: "Every counselor who advises Labor contrary to the spirit of social co-operation is misleading it." Then he goes forward to restate the opposition of Labor to capitalism, but leaves his reader in the position of seeing the eternal necessity of building the common weal on foundations of co-operation and integration of all classes and groups, with assurance that the right shall be victorious from whatever quarter it be advanced. Principle must guide practise. And that's the business of Christ's Church in all the world.

F. A. M.

Rediscovered Countries

I. The Rediscovery of the Bible---Concluded

Frank Durward Adams

5. The New Light

THE sixth period, that into which we are now emerging, had its intimations more than a hundred years ago; but, as I have said, it saw its real beginning about the middle of the last century. It started with a violent revolt against the artificial dogma that the Bible is literally infallible and without error of any kind. The first result was a total rejection of the Bible on the part of those who had been liberated from superstition. It was to be expected. It is in the very nature of things. Extremes follow extremes. Centuries of religious tyranny in Russia have been followed by an era of irreligious tyranny. So for fifty years the scientists, the philosophers, the intellectual leaders of the world, were frankly anti-Biblical in their attitude. Many of them spoke with light contempt of the Scriptures. Most of them mentioned the Bible not at all. Only second or third-rate minds continued to hold the theory of verbal inspiration and infallibility.

But the opening of the twentieth century witnessed a great change. Devout scholars began to see the folly of rejecting the world's noblest literature just because medieval theologians had ignorantly worshiped it. They came back to the Bible. They came back freed from the trammels of the old superstition. They came back with open minds, ready and willing to seek in this great library that which is really there, and not to bolster up a system of doctrine which had been arrived at beforehand. They brushed off the accumulated dust and began to read. And the Bible was rediscovered!

We are in the midst of that process right now. We are rediscovering a priceless and almost forgotten treasure. And what are we finding this Bible to be? In the words of the Psalmist, it is a lamp unto our feet and light unto our path. Divested of the supernatural glamour which ignorance and superstition had thrown about it, we find in this incomparable literature the spiritual biography of a marvelous people. A bright modern writer has called the Scriptures "the crystallization of the accumulated experience of man."* Not quite that; but of the experience of a certain race of spiritually tenacious and aggressive men. Here are recorded, like the imprint of leaves in the rocks of long ago, the successive steps by which the family of Israel rose out of the chaos of paganism into the light of the one and only God. Some one has well said that the utmost one person can do for another is to give that other the benefit of his own experience. It is true. Israel, in leaving to the world this record of its unfolding life, has performed a service which the world can never repay. The least we can do is to take this record gladly, deal with it honestly and profit by it sanely.

6. How the Bible Grew

Out of many elements these documents have come, and they touch every phase of human life. Let us make it graphic by noting how naturally and beautifully they had their origins. Think of a little group of shepherd-folk in the hill-country, gathered about their watch-fire after the sun has gone down. The flocks are safely corraled for the night. The stars look down from a sky as blue and deep as eternity. And sitting about the dying fire are all the members of the group, old and young, talking about the things which interest them most, namely, the traditions of their people. A little boy asks for a story; and the grey-haired grandfather rehearses again the beautiful tale of Joseph and his brethren. Another, gazing up at the stars, asks how the world was made; and the old man tells the story about as we read it to-day in the second chapter of Genesis. And in like manner all those immortal narratives in Genesis, Judges and Samuel were handed down from generation to generation, hundreds of years before they were reduced to writing.

Here is a man aflame with a great social passion for justice and righteousness. In season and out of season, at every opportunity, making the opportunities where they do not offer themselves, he cries out to his neighbors the truths that are burning in his heart. In quiet moments he makes brief notes and outlines of what he wants to say. And generations later those bits of writing fall into the hands of careful scribes who collect and transcribe them for posterity. The result is seen in the earliest extant portions of the Old Testament, the stern old prophets, like Amos, Micah and Hosea.

In the meantime the people are singing, singing in their homes, in the fields, and around their rude altars. The earliest expressions of human emotion are found in rhythm. Men sang of love and war, of faith, hope and despair, ages before they learned how to write. So when the scribes began making a literature in Israel, the first things they wrote down were old bits of song, like Deborah's war-chant and the ancient Song of the Well.* Thus, through the centuries, grew up the great song-book of Israel, the Book of the Psalms.

Already I have given you a hint of how some of the historical books had their beginning. All tribes and nations like to record the deeds of their great men, their warriors, prophets and sages. In this manner were brought together the data of much of the Old Testament and the first five books of the New Testament. How Paul's letters, and those of the other apostles, came to be you all know. They had no idea of producing a literature, least of all a sacred literature. But they wanted very much to say something to the distant churches which they could not contrive to visit in person. So they wrote letters to them, doubtless chafing under the handicap of such a slow method of communication. And we must not forget the Oriental love of proverb and parable

*Elbridgson, What Manner of Man. New Age Pub. Co., Detroit, page 8.

*Judges 5. Num. 21 : 17, 18.

and allegory, for a great part of the truth in the Bible is conveyed through figure and symbol, much of it exceedingly graphic. In this way were produced the Proverbs, Ecclesiastes, Jonah, Daniel and the Revelation. Everything came about in a perfectly natural way, as the outgrowth of the spiritual experience of a great and discerning people.

7. What the Bible Reveals

Thus the lamp of the spirit was fashioned and lighted. And what does it reveal? The highest and noblest expression of every human emotion, from raging hate to that love which immolates itself for the sake of others. Where shall we find another such overwhelming cry of shame and repentance as that in the Fifty-first Psalm, which tradition says was wrung out of David's heart after Nathan had denounced him for his sin?

"For I know my transgressions;
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight. . . .
Create in me a clean heart, O God,
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy Holy Spirit from me. . . .
A broken and contrite spirit,
O God, thou wilt not despise."

Man's eternal quest for the secret of triumphant life whispers through all its pages. The search unsuccessful voices its despair in Ecclesiastes: "Vanity of vanities, saith the Preacher; all is vanity." But the search rewarding flashes out in the immortal words of Paul: "Love never faileth. . . . Now abideth faith, hope, love, these three; but the greatest of these is love." Though we hear the echo of ten thousand years of broken hearts, the note of comfort is always singing: Jesus telling his disciples of the Father's unsleeping care for His children, and fortifying their hearts in the presence of death with the promise of "the other room," prepared and made ready for them. And nowhere else can we find such confession of utter faith and trust, and couched in language so beautiful that its very music breaks the heart.

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me."
"The eternal God is thy dwelling-place,
And underneath are the everlasting arms."
"My flesh and my heart faileth:
But God is the strength of my heart,
And my portion forever."
"And, lo, I am with you always,
Even unto the end of the ages."

The Bible is not a nugget of gold or a polished gem to be handed from one to another with a fixed and unvarying appraisal of its value. The Bible is a great deep mine, from which each one must dig out the truth for his own soul. Human experience is the crucible in which the dross is separated from the pure gold. As we grow we understand; and as we understand we grow the more. The utmost one can say to another is this: "Dig, dig; dig down into this fathomless mine of truth, and you will find the treasure you crave." The Bible is like a great country unexplored. Though myriads have gone that way before, each sojourner must blaze his own path. There are shadowy footprints everywhere, wordless echoes everywhere of voices long since hushed and still. But in that strangely familiar yet unknown country you must follow the star of your own soul's need, and it will lead you to where the light is. Read the Bible! Read it without prejudice and without superstition. Read it for just what it claims to be, and it will never, never fail you. For it contains a revelation from God, through the heart of that race whose consuming passion it was to seek after and find Him.

8. The New Translations

Especially would I urge the reader to become acquainted with some of the splendid new translations of the Bible, particularly of the New Testament. Most readers do not understand that what is called the Authorized, or King James, Version of the Bible is only a copy of countless other copies of the original documents. In coming down to us these documents have passed through many languages and many translations. The oldest extant copies are almost *five hundred years later* than the original manuscripts. How faithful these copies are to the originals we can only conjecture.

But the late translations which are now coming into general use have at least two distinct advantages. They give us the results of the best scholarship of the last fifteen hundred years in languages and history, and they employ the speech of to-day. The stateliness and dignity of the older versions are sometimes lacking; but the meaning of the original writers, in so far as patient study and research have been able to determine that meaning, is set before us in the very words of our everyday life. A point to be noted is that much of the dignity and stateliness of the King James Version is due to the fact that the language is archaic, the current English of three hundred years ago. Other English literature produced at that time, whatever the theme, has a similar flavor. But when it was written it was in the vernacular, the everyday speech of the people. And the very same objections were made to it then that are made to-day to the modern versions.

The best of these new versions are Moulton's "Modern Readers' Bible," Weymouth's "New Testament," Kent's "Shorter Bible," Moffatt's "New Testament," and Goodspeed's "New Testament." To those who really want an introduction to the literature of the Bible, but who shrink from the prospect of tackling this massive library with the idea of going through it in the old-time fashion, "from Genesis to the Revelation," so many chapters a day, like doing penance, my advice is this: Take Kent's "Shorter Bible," in two handy little volumes, begin at the beginning and read it through. You will find it as interesting as a novel.

It is a pity to follow this bit of advice with a word of warning; but a strict regard for the truth seems to call for it. In reading Kent's New Testament, look out for his quite misleading use of the word "hell." His blunder at this point is incomprehensible. He must have known the content of that word in the popular mind. He must have known that the sense in which Jesus used it was never that of our modern

popular usage. Yet Professor Kent has chosen to employ that utterly misleading term throughout his version of the New Testament, thus undoing in a great measure the work of many able scholars in liberating the teachings of Jesus from the incubus of a crass and intolerable medieval concept. So, in reading, wherever you come to this word "hell," in any of the sayings of Jesus, substitute the word "Gehenna," except in the parable of Dives and Lazarus, where the correct word is "Hades." It is to me a matter of profound regret that such an admirable translation should be marred by this glaring inaccuracy. With this exception, I regard it as by all odds the finest and best adapted to popular use of all the newer versions. Let us hope that later editions will correct this one outstanding error.

9. A Unifying Power

In these precious scrolls out of the wonderful past there throbs a heart immortal. It is the essence of human life reduced to writing; and such can never die. That heart and that essence must be rediscovered by each new generation and by each individual thereof. But to do this the best light of each generation must be poured upon it. Not a new Bible, but new light upon the Bible, withholding not one single gleam which may illumine a shadowy corner—this is what the world needs.

In a little village church in Vermont last Easter Sunday night was held a union service, in which Universalists, Baptists and Methodists participated in perfect harmony of fellowship. It was literally a service of light, for in the center of the old stone meeting-house hung a beautiful chandelier, radiant with twenty-five new, powerful electric lamps. That chandelier has a strange and romantic history. Shaped like an inverted pagoda, built of metal, hand-wrought with infinite skill and patience, it hangs there, a monument to a past truly and actually forgotten. So long ago that the oldest inhabitant of the village can not remember when, it was placed there to give light to the worshipers. But it held candles then, twenty-five of them. Candles were the only means of illumination in those days. Many years later, just when nobody seems to know, the chandelier was taken down and stowed away in the garret. Oil-lamps had been introduced, and a heavy fixture of bronze took the place of that old, quaint, hand-wrought thing.

For half a century the treasure reposed in the dust and neglect of the church garret. Then some one rediscovered it, some one with an eye to worth and beauty. And they brought it down into the daylight, and wiped off the dust. Says the chronicler: "In the old sockets were found remains of tallow; and still clinging to the fixture a small circle of trailing evergreen, evidently placed there for some Christmas decoration—who knows how long ago, and by whose hands, now gone? It was with a feeling of reverence, almost akin to tears, that they took away that little, old, faded circle of evergreen."

But they found it easy to wire it and put an electric bulb where each of the twenty-five tallow candles had been; very easy to touch it up with silver paint and make it shine with more than its old-time brilliance. And when it was put back into its old place, and the twentieth century electric current was turned on, it threw out a light of which its candle-using makers never dreamed. And in the circle of that brightness, Universalists, Baptists and Methodists commemorated the resurrection of the Light of the World.

There is a great symbolism here for those who have ears to hear. A symbol not only of a rediscovered Bible, shining with a new and splendid light, but also of a new unity of all those who will faithfully seek the illumination of its eternal and ever-living spirit.

"A glory gilds the sacred page,
Majestic as the sun;
It gives a light to every page—
It gives, but borrows none."

Attempts at Interpretation

IV How Jesus Used the Bible

Frederic Williams Perkins

THE Bible has bred its own emancipators. It will breed its own readers if we will but give it the chance, and it is readers it needs more than champions. There is much of truth in the cynical remark that the Bible is the book which everybody discusses and nobody reads. How to read it, then, is a question of no small importance.

How did Jesus read it? That may suggest much.

To Jesus, of course, the Bible was the Old Testament. The evidence is abundant that it was one of the sources of that quenchless life which he yearned to impart to others. In what light did he regard it? —as verbally inspired or spiritually inspiring? Was it the taskmaster or the liberator of his soul?

The question is the more pertinent when we remember that Jesus was confronted with the same kind of slavish bondage to the letter that vitiates much of the use of the Bible to-day. The gospel writers are not free from it, especially in their quotations of Old Testament passages which they regard as prefigurements of Christ. Sometimes the connection is natural and suggestive; more often it is fanciful and arbitrary.

Take, for instance, the quotation found in the story of the flight into Egypt which reads: "that it might be fulfilled which was spoken by the Lord through the prophet, saying, 'Out of Egypt did I call my son.' " (Matthew 3 : 15.) The quoted utterance is from Hosea (11 : 1), where God is represented as saying: "When Israel was a child, then I loved him, and I called my son out of Egypt," a reference to Israel's deliverance from Egyptian bondage. While a Christian writer might be struck by the parallel between Israel's deliverance and Christ's from Egypt, there was no real connection and the prophet had no thought of foreshadowing the Messiah's escape seven hundred and fifty years after.

The story of the crucifixion in the fourth gospel

has three quotations of poignant interest. One is in connection with the casting of lots for the seamless dress: "that the scripture might be fulfilled, which saith, 'They parted my garments among them and upon my vesture did they cast lots.' " (John 19 : 24.) It is from the 22d Psalm (v. 18), the same Psalm that voiced Jesus' agony, "My God, my God, why hast thou forsaken me?" While it is fanciful to regard the casting of lots for Jesus' cloak as designed to "fulfil" verse 18 of the 22d Psalm, the words might very naturally come to mind as the cold-blooded lottery went on, especially as the Psalm expressed profound spiritual suffering. The quotation is not without imaginative fitness. The other two quotations, however (verses 36 and 37), are the crassest literalism, those that find scriptural fulfilments in the refraining from breaking Jesus' legs and in the piercing of his side as he hung on the cross: "For these things came to pass that the scriptures might be fulfilled, 'a bone of him shall not be broken.' And again another scripture saith, 'They shall look on him whom they pierced.' "

The first of these quotations is Exodus 12 : 46, from a passage setting forth the law for the observance of the Passover, where, concerning the eating of the paschal lamb, it is enjoined "neither shall ye break a bone thereof." The association is plain enough. Jesus was, in a profound sense, a sacrifice, as is every man who gives his life that others may live; but how fanciful the inference that the old ceremonial law was "fulfilled" when the soldiers did not break his bones on the cross! The other quotation is from Zechariah 12 : 10, describing a day of mourning in Jerusalem, when in bitterness and remorse the people "shall look unto me (Jehovah) whom they have pierced." There is only a verbal association between the piercing of the Lord by his rebellious but repentant people and the piercing of Jesus' side by the jocular brutality of the Roman executioner.

These are typical instances of the unimaginative literalism that was common in Jesus' day among the official expounders of the Scriptures. How his use of them shines in contrast!

Spiritual insight rather than slavish idolatry of texts characterizes Jesus' quotations, as, for example, in the story of the Temptation. Here is a dramatization of an inward struggle between two conceptions of the Son of God and the kingdom he was sent to establish. On the one side spoke the traditional expectation of his people, sanctified by patriotism as well as religion. Insidious doubt breathed in that "If." "*If* thou be the Son of God, why be hungry, why shrink from demanding a spectacular 'sign' from God, why substitute the teacher's robe for the conqueror's sword? Who are you that you dare to set yourself against the devoutest dreams of the chosen people?" To oppose those tempting voices Jesus invokes the spirit of the Scriptures, which the worshipers of the letter had missed.

"Turn these stones into bread," said the tempter; "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," answered Jesus. It was the word of the Lord spoken through the word of the prophet in Deuteronomy (8 : 3) reminding Israel that it had been sustained in its wilderness years by spiritual bounty of God. Surely God's Christ could trust in the same.

"If thou be the Son of God," repeated the tempter, "cast thyself down from the pinnacle of the Temple. Give the people a sign to show that you are indeed the favored of God." This time the tempting voice spoke insidiously in the words of the promise in the 91st Psalm: "He shall give his angels charge concerning thee, and they shall bear thee up in their hands, lest thou dash thy foot against a stone." It was literalism suggesting that spiritual greatness could expect exemption from physical law—and how many expect that to-day! Jesus penetrated beneath that cowardly servitude to the letter: "Thou shalt not tempt the Lord thy God;" again it was the voice from Deuteronomy (6 : 16). The chosen Son is chosen not to special privilege but to sharing in the common lot.

Then came the subtlest and most decisive struggle. The other elements of the traditional expectation were grosser and more superficial. Not so this. It involved the very substance of the Messianic hope. How was Jesus to bring it to fulfilment? From the mount of vision lay spread before him the kingdoms of the world and the glory of them. They were to be subdued to the kingdom of God—the Christ kingdom! He believed he was sent to establish that kingdom. He was conscious of power to do it. He beheld the kingdom of the Caesars, a tawdry sham, but a dominion that challenged him by its imperial sway. He, too, was possessed of a world-conquering imagination. There arose before him that glowing dream-picture of a world-mastering Israel, ruled by a greater David from Jerusalem as "the footstool of the great king"—all wrongs righted, all injustices done away, a world wrapped in the universal law of righteousness and love. Let him serve the Prince of this world that he might overthrow him!—the fallacious hope of thousands of his followers. It was at heart the old issue which Israel had had to face at every crisis in its career, only now a world, not simply a nation, was involved: "If the Lord be God, follow him; but if Baal, then follow him." And out of the heart of Israel's profoundest law book came again the decisive word: "Thou shalt worship the Lord thy God and him only shalt thou serve." (Deut. 6 : 13.)

Perhaps no single portion of the gospels illustrates more clearly than this story of the Temptation the mental freedom and spiritual insight of Jesus' use of the Scriptures as contrasted with the verbal slavishness of the scribes. The same attitude appears in other passages, such as when he made the portrait of Israel's ideal deliverer in Isaiah 61 the text of his first sermon in the Nazareth synagogue, "where he had been brought up," as told in Luke 4 : 16-21: "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor," etc. "To-day," he said, "hath this scripture been fulfilled," because it described him. He felt himself to be in the spiritual succession of that sort of deliverer. There was identity of purpose, not merely verbal suggestion or strained application. In the same manner, when the multitude clamors for a "sign," he points to the sign of the prophet Jonah as the only one he will give—the sign of truth—with a telling

reminder that the Ninevites repented at Jonah's preaching, "and a greater than Jonah is here." (Matthew 12 : 38-41; Luke 11 : 29-32.) Curiously enough Matthew's rendering of this incident shows how some unimaginative commentator missed the point and inserted (verse 40) that meaningless reference to Jesus being three days in the earth as Jonah was three days in the whale's belly!—the very sort of sign that Jesus protested he would not give. In all such instances, and the number could be multiplied, Jesus used the Scriptures as a master, with creative imagination and spiritual insight. The Bible was to him a quickening spirit, not a jailer of the soul.

Even more characteristic than his freedom of interpretation was Jesus' freedom in subordinating or setting aside the letter when loyalty to a higher truth demanded. A considerable portion of the Sermon on the Mount is cast in the formula: "It hath been said" —"but I say unto you." "It hath been said"—by Moses, the scribes, the sacred tradition, all the alleged final authorities; but "I say" that it is not final if it conflicts with or makes of no effect the voice of the Living God in the soul. It is impossible for us to imagine what sublime spiritual self-confidence such an attitude expressed or how impious it appeared to the scandalized hearers. The Sacred Law was their infallible Bible. Their worship of its letter was hardly to be distinguished from their worship of God. Yet here was one who would supersede it with a higher revelation! No wonder the multitudes were astonished at the teaching of one who spoke with such authority of soul-quickening conviction, in comparison with which the verbal authority of the scribes was a pallid echo.

And as Jesus spoke, so he acted. He disregarded their fasts. He broke their Sabbath rules. He would not be bound by their ceremonial distinction between "clean" and "unclean." He associated with ecclesiastical outcasts. All this was more than a violation of sanctified customs. It was a defiance of the letter of the Scripture that he might obey its spirit as God had revealed it to his soul.

For it was not as one scornful of the Bible that Jesus spoke and acted, but as one to whom the Scriptures were spiritual food and drink. In his hour of agony they sustained him. The point of that cry on the cross, "My God, my God, why hast thou forsaken me?" has been commonly missed. It was not a sufferer's personal wail of despair wrung from one seemingly deserted; it was a quotation from the 22d Psalm, which, read in its entirety, is an utterance of faith that triumphs over agony and doubt. It describes, with vivid realism, the anguish of spirit of one called to travel the *Via Dolorosa* that awaits the feet of many a servant of God—the sense of a heaven like brass, the jeering onlookers who taunt, "He trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him," the pain of body and anguish of seeming failure. But it rises to the heights of faith that conquers sorrow and death: "He hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him, he heard." Was it not that through the mind of Jesus were running those words of suffering transfigured by trust, his refuge and strength in the dark hour?

With spiritual insight, not in bondage to the letter, in freedom to follow the ever-unfolding truth, in fellowship with its sustaining life—so did Jesus use the Bible. Can we do better?

Universalist Objectives---A Basic Program

Conference Gleanings

John S. Lowe and Roger F. Etz

IT is high time for us to set down a few guide posts in connection with our denominational objectives, the Christ Crusade, reconstruction and expansion in Japan, the Universalist National Memorial Church in Washington, and Ministerial Pensions. We committed ourselves to these projects in the Providence Convention with our eyes open. To-day our paramount responsibility is to put them into execution speedily.

On the fourteenth of January, the General Superintendent and the General Secretary left headquarters for a series of conferences for the purpose of placing our denominational objectives before our ministers and lay representatives. Meetings have been held thus far in Utica and Buffalo, New York; Columbus, Ohio; Indianapolis, Indiana; Chicago, Illinois; Minneapolis, Minnesota; and Boone, Iowa.

We are writing these lines on the Union Pacific Railroad train, as we trip along over the shining steel rails, less than ninety-five miles from Denver, Colorado, our next stop. On the way back we will hold two more conferences, one in Junction City, Kansas, the other in Detroit, Michigan. Immediately on our return, the Eastern groups will be called together at convenient points. At each stop our program divides itself into two parts. The General Superintendent leads off with a discussion of the Christ Crusade. A round table then takes place. The General Secretary follows with an outline of the administrative, church extension and overseas work of the denomination, accompanied by a statement of our budget for the next five years. We are out not only to give information and to offer suggestions but to get both from our leaders in the pulpits and pews of our churches. It will require the combined intelligence of all of us to make these enterprises go. Our conferences have been fruitful. Out of the sea of discussion some significant things have come to the surface. Not another minute should be lost before we get them into print and into our minds. Here they are.

The Christ Crusade

1. The Christ Crusade is the most vital concern in the life of the Church. It is inspiring because it challenges us to the uttermost. It is vital for the reason that it is elemental.

2. We are more concerned about the purpose and spirit of the Christ Crusade Recommendation than

we are with the exact text of the recommendation itself.

3. It is difficult to reduce the spirit and purpose of the Christ Crusade to the mechanics of a carefully charted program. At the same time it is absolutely necessary that we map out a general plan of procedure. The plan must be flexible. Each church should be free to adapt the scheme as a whole to local conditions.

4. All wish we had a different title for our enterprise. Christ Crusade is the one we have adopted. No one thus far is able to propose a better one. We have adopted the one we have. It is wiser to keep it than to weaken our morale by dropping it. An intensive campaign of any kind must head up in a title of some sort that becomes its trade-mark. There is more to be said for the one we have chosen than can be said against it. Stick to it. Blaze it forth in big letters. Make it ring in our souls like a trumpet blast.

5. The four year period of time mentioned in the recommendation should not be taken too literally. Our purpose is to deepen and enrich the spiritual consciousness of our people. It is to reinvigorate our Church. It is to follow Christ a little more closely ourselves in our daily life, that we may inspire others to do the same. This is the ever-present and the never-ending task before the Church. We are not just making a beginning at it and we shall not make an end of it in four years.

6. For the present, Lent, beginning with Ash Wednesday, the fifth of March, and ending with Easter Sunday, April 20, is our great opportunity for the first intensive drive. Lent this year should witness a great awakening in our churches. Special series of sermons and special mid-week services should be the rule in every church in the denomination.

7. The controversy between Fundamentalism and Modernism gives us a great opportunity to proclaim the real fundamentals of a Christian faith, that is untouched by any of the questions which are involved in the regrettable wrangle of our day.

8. To reinvigorate our people in the pews, let us as ministers reinvigorate ourselves as preachers. Let us rediscover and restate our own faith in new terms and with augmented force. Modern knowledge reaffirms and reinforces our teachings concerning Christ. A fresh, clean-cut, gripping restatement of our faith will give us a new baptism of preaching power. It will quicken our zeal. Our zeal will spread to our people. Their zeal will reach society.

9. A campaign of special preaching services in every church in the denomination, in rural churches, especially the ones in which we are not active at present, in places where we have no churches—these services to extend over a period of ten days or two weeks in each place. All the preaching to be done by one man. Let a singing leader go with him. Real publicity to be used to arouse interest. Each minister in the denomination to carefully prepare himself for this work and to give at least two weeks of his time for it. Our Western churches want some of our Eastern men to put in two weeks or so in the West, and our Eastern churches will want the Western men to do the same thing in the East. This is the one big compelling challenge that has come out of these conferences to date. We can do it. It will remake and reanimate us as ambassadors of Christ. In Ohio before we left such a campaign was mapped out for the whole state. Not a man failed to volunteer.

10. Our special services must be accompanied by quantities of up to date literature. We need a series of short expositions of each of our principles. Not over four pages, possibly three, which can be read in as many minutes.

11. We should have a half dozen hymns written especially for the Christ Crusade and set to dignified but singable music.

12. Our campaign plans should carry with them methods particularly adaptable to rural and small town churches. We do most of our planning in the terms of city churches. The policies which answer the needs of metropolitan centers are not suited to country parishes.

13. The membership goal we have set, namely, an increase of one hundred per cent, or the doubling of our membership in four years, stands before us as a challenge. Our enterprise will be known by its fruits. If spiritual exaltation begins and ends in spritual exaltation it is both vain and empty. Commitment must be the result of our endeavor. If the actual slogan, the doubling of our membership, seems unwise in the case of a particular church, let that church interpret this part of the Christ Crusade Recommendation in its own way.

The Financial Objectives

In the second half of the conferences, the Secretary has discussed the financial objectives of the Convention outlined at Providence as follows:

1. Annual budget of $100,000 for work now being cared for by income from funds, local church quotas and receipts from the Million Dollar Drive.
2. National Memorial Church in Washington, $300,000.
3. Japan Building Fund, $100,000.
4. Ministers' Pension Fund, $200,000.

As these have been considered by the Board of Trustees a tentative financial program covering the next five years has been outlined. The total of the annual budget of $100,000 per year for five years and the special funds authorized by the Convention is $1,100,000. Of this amount at least $100,000 will be covered by income from invested funds. This leaves an average of $200,000 per year to be raised by other means to cover all of these obligations. The 4 per cent quota, the regular contributions for the Japan Mission and special pledges for the other funds will make up the amount needed.

Many policies considered by the Trustees can be put into operation if the income is sufficient to cover the necessary appropriation. The Department of Social Welfare with a full time Director has been established in response to the demands of many ministers and workers, especially among the young people. A nation-wide advertising campaign at the present time would bring results. Preaching missions in many important centers would give us opportunity to make a genuine contribution to religious thought in the controversies now going on. All

of these and many more can be carried out if individuals and churches will provide funds with which to work.

There seems to be general agreement that the sum of $300,000 for the National Memorial Church will build a church in Washington which will be a credit to the denomination. The $100,000 for Japan buildings will result in a better church in a more strategic location than the destroyed building and at the same time make possible the Perin-Cate House for Young Men in Tokyo. The $300,000 will enable the Trustees to put into effect a Ministerial Pension Fund called for by the laymen more insistently than by the ministers.

The revision of the figures for the National Memorial Church and the Japan building has resulted in a reduction of the totals of these two funds so that the quotas for the local churches will be 60 per cent of those assigned in the original campaign. This is an absolute minimum, and if these enterprises are to be successful many of our churches will have to contribute more than their quotas. We hope that many large gifts will be made by individuals of means who are especially interested in these funds.

No definite time element has been arranged for these campaigns. Many churches are now at work on these funds. Others have put the necessary amounts in their regular budgets for the next three years. Others will begin campaigns at once.

Several plans of securing funds have been suggested, among which are:

1. Solicitation by a committee in the local parish or by some one from outside the parish to be supplied by the Convention.

2. Parish supper or banquet during which these matters are presented and pledges taken.

3. Putting these items in the "For Others" part of the local church budget, which is the method recommended where the every member canvass system is in operation.

If these financial matters can be taken care of immediately they will be out of the way of the Christ Crusade and also enable us to proceed as soon as it is legally possible to build in Japan and as soon as the revised plans are ready for the Washington church.

The Simultaneous Financial Canvass which was approved by the Providence Convention offers the solution for the financial problems of the General Convention as well as of the local churches. It is simply the use of the every member canvass by every church, the canvasses being put on by all of our churches as nearly simultaneously as possible. The budget to be used would include all items for local church expenses as well as the additional items for denominational purposes, the ideal being to have each subscriber give as much "For Others" as for the local church.

The part for each individual in our churches for the carrying into effect of our present objectives may be summed up in three words: Conviction, Consecration, Contribution. The Christ Crusade must produce Conviction and Consecration, which must eventuate in Contribution of self and means. Without some practical expression of Conviction and Consecration the Crusade will vanish in thin air. With Contributions the Crusade will be effective.

Cruising Around These United States

XII The Potter-Straton Debate

John van Schaick, Jr.

THE Potter-Straton debates in New York City are an illustration of the fact that large numbers of people are interested in discussions about the inspiration of the Scriptures, evolution and the virgin birth of Jesus.

At the first debate on the infallibility of the Bible, won by Mr. Potter, hundreds were turned away from Calvary Baptist Church, where the debate was held.

Last night the second debate took place in Carnegie Hall. Floor and stage were crowded with as many people as could be seated, and all four galleries were packed as high as the roof. Moreover, the people stayed, listening with breathless attention and cheering madly while the debate went on. It lasted until I had to dash at full speed, in a taxi, to catch the midnight train for Boston.

Mr. Potter is the Rev. Charles Francis Potter of the West Side Unitarian Church, New York, and Dr. Straton is the famous, or notorious, as you will, Dr. John Roach Straton, pastor of Calvary Baptist Church and a leader of the fundamentalists. He is the man whom the Northern Baptist Convention sat on so quickly and decisively when he jumped to his feet and tried to prevent Dr. W. H. P. Faunce of Brown University from addressing the Convention. I must confess that I have been prejudiced against him because my only Baptist "in-law-relative" was a member of Calvary Baptist Church and one of the sixty or seventy old-timers who finally left that church for a more liberal atmosphere. Moreover, I had gone twice to hear him preach and each time it had been a harangue. Last night, however, he did better. In the main he was dignified, and he certainly showed a mastery of some of the tricks of the popular orator. It seemed to me that wise friends had taken him in hand and given him good advice. At any rate he referred to Potter as one whom he had learned to love during the progress of these debates. He let loose one of his bursts of eloquence in favor of the work of the scientists. He praised education. And he secured the unanimous verdict of the three judges, who were all lawyers and two of whom were on the bench. Their decision was based not on the merits of the question but on the merits of the debate.

All through I kept wondering if it were ever possible to give a fair decision upon the merits of a debate if the judges were not somewhat familiar with the subject matter in hand. How can a judge tell when a man is talking utter nonsense unless he knows what nonsense is? Powerful orator though Dr. Straton seemed at times, much of his thought was puerile

and childish. At the same time he took a stand on the mighty power and love of a real God, which appealed deeply to me, and upon the innate dignity and worth of man which brought thunderous applause. That was stealing Unitarian thunder with a vengeance.

The old Robert MacArthur Baptists who left his church might have stood his theology, they said, but they got into a fight with him as a man. Not so with those whom he brought into the church, "the rabble," as the others called them, who helped him "steal a church," as they claimed. The "rabble" were all up around me as I sat crowded against the stage at one of the little press tables. They were as entertaining as the debate.

Such agonizing to have Straton win, such desperate attempts to masticate and swallow some of his big words, such proper horror at the "awfulness" of Potter—no wild plunger at a race track with his last dollar up ever wanted his horse to cross the line first more than they wanted Straton to do well, win out and be appreciated! They idolized him. "Such an eddication as he has," said the fat woman. "Ain't he just wonderful?" said the young thing. "Hot stuff," said the jovial-looking husband, who was "a reglar feller." But all of Straton's followers were not this type. Some who madly cheered were intelligent looking people.

The cold, unemotional, intellectual, self-contained Unitarians did some wild cheering of their own. When in rebuttal Potter went for Straton for asserting that he, Potter, had left God out altogether, they cheered him to the echo. Then Potter said: "If God is a transcendent God, interfering all the time, why didn't He interfere between 1914 and 1918?" They cheered loudly again, and they fairly raised the roof when he added: "If war is ever to be abolished and civilization saved it will be not by a God in the skies but by the God in you and in me."

Charles Francis Potter is a young man not yet in "Who's Who," with a friendly, attractive, personality. The newspaper reporters seemed to be for him. Many people thought him a rash young fool for tackling Straton in joint debate, but he has come off so far with flying colors. He is of Baptist origin, took his A. B. at Bicknell College and his B. D. at the Newton Baptist Seminary. He has had pastorates at Edmonton, Canada, 1914-16, Marlboro, Mass., 1916-18, Wellesley Hills, 1918-19, and in New York since that time. He is not a great orator, but he has an orderly mind, a clear voice, poise, moral earnestness and courage. He has been severely criticised by the *Christian Century* for allowing himself to be put on the negative side of all the debates except one, as if he were an enemy of the Bible instead of a friend, opposed to Christ instead of for him. The *Christian Century* unquestionably is right in its insistence that we liberals have a much more positive constructive faith than the fundamentalists, and that we ought to be asserting it, taking the offensive, building up, crowding the old wrong ideas off the map. The *Christian Century* does not say just this, but this is what it means.

Last night Mr. Potter took the affirmative side of the question: "Resolved that the earth and man came by evolution."

Both debaters agreed on Le Conte's definition of evolution: "Evolution is continuous, progressive change according to fixed laws and by means of inherent forces."

Mr. Potter's opening address of one hour was masterly after he got through a disquisition on myths and legends and had showed the way the Genesis story originated. Tactically I thought he ought to have left that part of his argument to the last, and then have taken the magnificent first verse of Genesis as the keynote of it all. As it was he led off with a dashing, slashing attack on Genesis, all of which was true, but not the whole truth. He left Straton to use Genesis 1 : 1, one of the most magnificent verses in literature, and one of the most fundamental truths in philosophy and religion. Still it is easier always to sit on the side lines and criticise than to go in and carry the ball through for a touchdown. His Unitarian friends at least understood his higher criticism.

Then he gave three arguments to prove the evolution of the earth and eight to prove the evolution of man.

Of the evolution of the earth he said: 1. Even a child can notice the changes going on in the earth to-day. The line of the seashore changes from year to year. The gorge of Niagara goes back century after century. What happened at Tokyo was not due to the wrath of God but to the operation of fixed laws. 2. We have the evidence of past changes in the earth—fossilized ferns of a species now extinct deep in coal beds. 3. We have the proof from astronomy—great changes going on before our eyes in other worlds—the evidence of the spectroscope showing that the elements of those evolving worlds are the same elements which make up our own. Only a blind man can fail to see the hand of God in the making of the world.

The arguments for the evolution of man were these:

1. That from the existence of ancient man on earth. All the evidence is available to men who will go to the laboratories and museums. There are great cuts where we can study the strata. Obviously the strata farther down are the older. (Straton rejoined that through upheaval the older strata were just as often on the mountain tops.) The farther down we go in the older strata, the simpler become the forms of life. We see a gradual procession from lower to higher forms of life, and at the end of a geologic period when great changes have taken place, we see a whole group of new animals appearing. In the same way fossil remains of man get simpler and simpler as we go down into the older strata. He spoke of the Cro-Magnon man, the Neanderthal man, the Piltdown man, the Heidelberg man, the ape man of Java—of half a million years ago. (Straton turned all his masterly invective against using these fossils as evidence, scoring somewhat as he pointed out how few were the bones and how impossible it was to determine whether they were man or beast. Then he won rather cheap applause by quoting Wells on these evidences and asking, "How does he know? Was he there?")

2. Mr. Potter gave the argument from the distribution of animals. Only where the animal is

found are found also the remains of simpler forms of the same animal.

3. The argument from comparative anatomy proves evolution. There is a similarity in the structure of man to that of other animals. Not only the higher mammals but the lower have these striking resemblances.

4. The organs in the human body once of use to us, now of no use, prove our relationship to the animals, the vestigial remains, the atavistic organs, the rudimentary tail, the coccyx, the wisdom teeth, the muscles for moving ears and scalp "which some people use to amuse a company, little realizing what relationship they show." "If you could take a photograph of the lower end of Mr. Bryan's backbone," he said, "you would find not only a rudimentary tail but three or four rudimentary muscles once used to wag it. Whenever he goes on the platform to declaim against evolution, Mr. Bryan carries proof of evolution with him, if you could only see it." (Dr. Straton rebuked Mr. Potter for thus dragging in the Great Commoner and Mr. Potter rejoined he really meant Dr. Straton, but did not want to be impolite. Neither scored much from this passage except with their wilder adherents, who by that time were fairly frothing at the mouth.)

5. The argument from the discomforts and ills of man coming from his upright position was next stated, displacements in women which would not come if we still went on all fours, eye strain and arch trouble in the feet due to an unnatural upright position.

6. Pre-natal life tends to prove evolution. The human embryo passes through all the stages of life from a single cell up through fish and reptile to man. At one stage it has a well developed tail which afterward falls off. (Dr. Straton countered cleverly by asserting that the embryonic fishes have the same false tail at one stage of their development and that they come not after the mammal but before.)

7. "Creative evolution is practised by scientists to-day," Mr. Potter said. "Luther Burbank, in his spineless cactus and his loganberry, has given us new species. Experimenting with the little fruit fly, scientists have made over fifty new species."

8. The latest and most powerful argument for evolution, Mr. Potter said, is from chemistry. The modern chemists prove man's blood relationship to the lower animals.

His argument then followed these lines: As for the mind and soul, far back in history we find the mind of man simple, not unlike that of some of the animals. To see evolution, we need only to compare primitive religion with the religion of to-day, primitive thought with modern thought. Some people accept evolution in part. They believe in orderly development except at critical stages, when they assert that there has been special creation by a transcendent God. "My idea of God," he said, "is of a supremely powerful being, a personal force, who operates through natural laws all the time. He is in the spiral nebulae, in the dust and slime, in the first forms of animate life, in every reaching upward of life on earth, and in man, No miracle has occurred unless all matter and all life are miraculous. Not only is evolution not against God, it is our best evidence of Him."

Dr. Straton made much of the different theories of the different scientists since science began, disregarding the time element and asking which we should believe. He asserted that there were many missing links, and with one link missing there could be no chain. He said that evolution was inconsistent with revealed religion and the religion of Jesus Christ. He believed that the sensuality of the age came from the evolutionary hypothesis, that Germany embarked upon her mad career of world domination because of belief in evolution.

He wrought oratorical havoc especially on the feelings of his followers when he quoted most effectively some of the great passages of Job—"Where wast thou when I laid the foundations of the earth" —and when he traced the genealogy of Christ according to Scripture and then according to evolution:

"Listen to the genealogy of Christ, as given by the Bible, and then by evolution. The genealogy of Mary, the mother of Jesus, runs along in its close as follows:

" 'Which was the son of Noah; which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.' (Luke 3 : 36-38.)

"But the theistic evolutionist's genealogy would have to run along as follows:

" 'Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of an apelike beast, which was the son of a reptile, which was the son of a fish, which was the son of a protoplasm, which was the son of a chemico-electrical reaction, which was the son of God'."

Finally, unfairly but powerfully, he set over against one another the evolutionary hypothesis with its blind power, its remorseless mechanism, its struggle for existence, and the God hypothesis, with its beauty, its tenderness, its love, its self-sacrfice. One theory gave us man allied to the beast and the other man the son of God.

The decision of the judges was unanimous for the negative, but they took a long time to make it.

Such decisions mean little, but they form the basis of effective headlines in the papers. At the press table, opinion was divided, Some were confident Potter had won, but others said, "I rather think Straton got away with it this time."

With this kind of question, the negative has an easy task. The affirmative has to make out a case for what after all is a hypothesis. The negative has merely to point out various other possibilities and obvious weaknesses in the best of hypotheses. If Straton had had to prove that the earth and man had come by act of special creation as related in Genesis, he would have had a busy night.

On the whole I should have voted for Potter, although he did not do as well in rebuttal as he might. Still I ask myself what did he have to rebut?

It is a profitable thing to have so many thousand church people hear something different from that to which they are accustomed. They may be very bigoted and partisan, but something of it sticks.

The liberals are influenced to be a little fairer to the fundamentalists and the fundamentalists hear

for the first time perhaps just what the liberals believe.

World wide as the difference seems between the kind of religion Potter talked about and that which Straton talked about, there was a kind of unity in all sitting in the security and comfort of one great assembly hall.

Far from doing harm, the theological debates everywhere are doing good. They are helping bring out the truth, and that is what some of us want above all else, no matter where it leads. And as they bring out the truth, inevitably they bring out those things which lie at the heart of all religious phenomena and unite sincere and unselfish modernists and fundamentalists.

Both call on a Power not themselves. Both work with that Unseen Power for righteousness. Both find comfort, peace, hope, joy, strength, in the communion and in the service.

Speaking as a liberal, I am glad that Potter has had the nerve to stand up and tell what he believes, and I hope that the rest of us, whether we debate or not, will make our religious convictions plain as a pikestaff. The booksellers are saying that they sold more books on theology and religion during the holidays than in any equal period of time for years past. It is a sign of the times. It is a call to be about our Father's business.

Boston, Jan. 29, 1924.

German Child Relief, or Christianity in Action*

William Gibbs McAdoo

THE most tragic part of war, for the vanquished, is not death upon the battlefield, nor the suffering of the civil population while the war is in progress, dreadful as carnage on the battlefield and suffering off the battlefield may be. The most tragic part of war for the vanquished is the long agony of liquidation of the war's cost in human suffering and material sacrifice after peace is restored. Not alone must the state care for multitudes of disabled men, who are a constant drain upon the national resources and whose loss of economic efficiency impairs their productivity and usefulness to society, but it is the destitution and want which afflict women and little children, particularly, with all the horrors of undernourishment and impaired vitality that profoundly affect the health, capacity and well-being of future generations—inflicting wounds and injuries that centuries may be required to repair. The helpless part of the population of Germany is suffering more from those causes than any other people in Europe. The pitiable plight of German children must appeal to every noble instinct and to every generous heart.

When peace was signed, our war with Germany ended; and the paramount duty of Christians, regardless of race or creed, is to help restore good will, to heal wounds, to alleviate human suffering, and to save innocent babies from disease, permanently impaired vitality and death. We have no enmity against the German people. The war is over; let us have peace and friendship. I have no sympathy with those who harbor hatreds. I never hate anybody, first, because I think it is un-Christian; and second, because hatreds can not be nourished without the expenditure of energy, and I would rather expend the amount of energy required to keep a hatred alive in some beneficial service to humanity.

Nations should not nourish hatreds any more than individuals. Hatreds are progenitors of war, the cause of infinite suffering and the very antithesis of Christianity. The great cry of the world to-day is for the restoration of good will and peace between nations and for the opportunity once more to enjoy life and liberty and to pursue happiness. We can not regain this high ground until the people of each nation stifle unworthy passions and hatreds and fight as hard for the nobler things of life and the greater victories of peace as they fought for their own country in the world war.

The American people can not be indifferent to the sufferings of the German people nor to the fate of Germany. The American people are not willing that Germany shall be destroyed. She is an essential member of the family of nations. She is a necessary part of Christian civilization, and we must, as a great, magnanimous and Christian people, help alleviate the suffering of her children and of her people and do all that is in our power to give them the largest opportunity for a healthful and prosperous existence.

War is a hateful thing. What more appalling object lesson of its horrors could we have than the effects of the late war upon Europe? We must do our part to make wars impossible. We must not allow Christian civilization to be imperiled by its recurrence. I have never doubted that the civilized nations of the world can make it impossible, but it will require the exercise of the highest qualities of Christian tolerance, forgiveness and co-operation. I devoutly hope that the day will come when this can be accomplished.

Meanwhile, the American people have a direct interest in the starving children of Germany. We have a direct interest because we want the German nation to exist and we want its people to live as a healthy and wholesome race, with economic stability restored and opportunity given to participate in the progress of civilization. We want Germany to do her share with the other great nations of the world in establishing civilization on the secure basis of peace and justice. We must help the German babies in order that the German race, now and in the future, may be capable of doing these great things for themselves and be able to perform their part of the obligations of international society.

I have two beautiful little girls of my own—one three, and the other eight years of age. When I look into their happy faces, blooming with health and radiant with the happiness that comes from loving

*An address before the Pacific Southwestern Theological Conference, First Congregational Church, Los Angeles, California.

care and adequate nourishment, and then think of those same radiant faces and healthy bodies transformed into the pallid cheeks, pinched faces, emaciated forms and the pitiable suffering produced by undernourishment—threatened with disease and permanently impaired health, even if death should be defeated—my soul revolts with agony, and I can understand the very Calvary that every loving German mother and father is enduring in the long and joyless winter through which they are now passing. What human being can be insensible to such a situation? It is human suffering that calls to us for help, and we shall not be indifferent to it, no matter from what quarter that call comes.

The immediate need is money, not alone to save thousands of German babies from pitiable deaths, but to adequately nourish their bodies so that they may grow into healthy and useful members of society.

I am glad that an effort is being made by the generous and humane people of America to succor these people in their agony, and I esteem it a privilege to do my humble part in this noble work. How serious is the crisis has been made clear by Major-General Henry T. Allen, former Commander of the American Army of Occupation at Coblenz, who has stated that there are seven million underfed children at present in Germany; that the number starving in the famine districts is two million; that more than 50 per cent of the children in all large industrial cities of Germany are afflicted with rickets, and 20 per cent with tuberculosis, and that many of these children twelve and fifteen years of age would pass for American children seven or eight years of age. General Allen is also responsible for the statement that only one-third of the German children are in schools and that the remainder are unable to attend.

In all parts of the country, organizations should be perfected promptly to bring the exigency of German child relief before the people, and I know that they will respond, as they have always responded, to such a compelling appeal. Not alone should our people organize as individuals to render financial and other aid, but I hope that the Congress of the United States will make a reasonable appropriation to help save the starving children of Germany. We helped the starving and suffering people of Russia; why should we not help those of Germany? It would be a magnanimous and magnificent act on the part of a great people to succor the suffering innocents of a defeated enemy, and would make us greater in the doing. It would set a noble example to the world of good will and true Christian spirit. It might have a profound effect upon the peace of the future and upon the well-being of a great and unfortunate people.

Tokyo Notes

Samuel Gilbert Ayres

THE holidays are over. Notwithstanding the many sorrows brought by the earthquake Christmas and New Year's were duly celebrated, and did their full share in bringing joy and gladness to many hearts.

In our Central Church barrack our Christmas Sunday service was well attended. Mrs. Rowe had

THE BARRACK

some special music by our Blackmer Home Girls, and Mr. Kawabata's Christmas sermon was followed by communion. Four were received into the church, three by the right hand of fellowship, and one, Mrs. Kawabata, by letter from the Congregational church.

On Christmas eve the Sunday school had its annual Christmas entertainment with the distribution of presents, etc. Fully one hundred and seventy-five were present. The barrack had been finely decorated for the occasion, the tree and a house for Santa Claus having a conspicuous place. Every one had a good time, and it was ten o'clock before the farewell song was sung.

On Christmas night the church members had a supper and party. While this was not as largely attended as it was last year, when getting about in Tokyo was much easier, nevertheless some thirty ventured forth, and all had a happy time together eating and playing games.

Your missionaries this year gathered at the Missionary House for their Christmas dinner. Usually this is at our Blackmer Home, and Thanksgiving at the House, but on account of the repairs being made at the latter an exchange was made. Our Thanksgiving passed off finely at the Home, our only disappointment being the absence of the Stetsons. We were able to arrange, however, our Christmas gathering so that they could be with us. As Christmas Day was an impossibility for them we had it the Thursday following Christmas. We added Miss Bridges and Miss Hazard of Providence to the party, and everything from the dinner to the distribution of the presents went off finely. Such occasions are red letter days in our calendar, and we rejoice that we can spend them together.

Our relief work is moving along smoothly. In large part it is with the children who live in the neighborhood of the church. While we have had two or three evening meetings, there seems to be no great call for them, whereas work with and for the children is a necessity. We have two good stoves in our barrack, and on cold days they are certainly a blessing to the little ones who come. Then our barrack is bright and attractive to them, and as everything

is arranged for them, and they are given some food each day, we are not surprised that they do not wish to go home when five o'clock comes. It is a great and good work, and we are happy in being able to do it even in a small way.

We desire to thank all of the friends who have sent us greetings this year. It may seem a small thing to you to send a Christmas greeting to your missionaries, but we assure you that these messages cheer our hearts, and make us feel as few things do the sacred tie which binds us together in the great task of spreading abroad the message of the Gospel. We should like to reply to all of these greetings, but whether we do or not, we want you to know how gratefully they are received, and how much they mean to us.

Tokyo, we are glad to report, continues to make steady progress toward normal conditions. Business is rapidly improving, and the million or more men out of employment in November has been reduced by more than one-half. While many will probably suffer from the cold this winter on account of the frame shacks in which they are compelled to live, no one, it is said, will want for food. There is plenty of it, and if any one starves it will be because he is too proud to ask for or to receive it. Our United States has played a large and generous part in responding to Japan's needs during her greatest tragedy, and there is every evidence that she appreciates it. As a result suspicion has been removed, and American and Japanese are on a more friendly footing than for a number of years past. Christianity should profit because of this closer relation, and the work of the American missionary ought to be much easier.

Another year is before us. What it will bring forth no one knows. It may also have its tragedy, but we press on strengthened by our faith in the Gospel of the Son of God, and in the Church at home whose loyalty and generosity have been tried, and *not* found wanting.

Universalists---Stop Defending---Assert!

Ed. E. Eisenwinter

THE writer of these lines is not a *de facto* Universalist, that is he is not a member of any Universalist church. In spirit he is such with certain provisions.

If the *Universalist Leader* fairly and fully reflects the spirit of the Universalist Church, if the principles expressed or implied in Dr. Hall's recent "Thrilling Bible Experiment" are the principles and sentiments of the people who make the Universalist Church, if the letter of Ernest M. W. Smith in the January 19 issue of the *Leader* fairly echoes the sentiments of Universalists—then I can not become a Universalist because then I am a Universalist as truly as though I had formally joined the Universalist Church.

There was a time when I felt a hearty contempt for people who, as I expressed it, "worried over such things," and before that there was a time when I accepted faithfully the fundamentalist doctrines of the oldest Orthodox Protestant Church. The sentiments I held during the later period were the reaction from the effects of the former. Years of reading of works on history and of such books as analyze the development of civilization, in other words, a persistent attempt to trace the source of the emergence of mankind from mere animal barbarism to its relatively high present-day civilization, has again brought me within the doors of a church, and I believe that my conception of the Church and its mission is higher and nobler because of the path over which I found it.

The fact that the particular church with which I am affiliated is not of the Universalist faith is based on geographical reasons. Furthermore, liberal principles are to-day slowly but surely permeating many of the so-called Orthodox Protestant churches, so that a membership in them does not necessarily mean taking a stand with the fundamentalists. The doctrines of Universalism are to-day influencing a far greater group than the statistics of the Universalist Church would indicate.

I believe in the Universalist Church because I conceive it to be a Church which looks to the future, because it refuses to close its doors to new understanding of spiritual truths which come to man as he gropes his way onward and upward, because it refuses to accept as final the doctrines and interpretations of men of a by-gone age as fallible and as liable to error as ourselves, and finally, because it enables me to range myself side by side with men and women who seek for spiritual perfection without doing violence to my God-given powers of reasoning.

At the risk of being considered impertinent, and based upon the progress of my own spiritual development, I propose to offer in the following a few suggestions which I believe will help to strengthen Universalists in their faith and will make the Universalist Church a beacon light which will light the way of such groping strugglers as I am.

Your Church has a noble and ennobling message. Stop defending it, assert it. Let people know what you stand for rather than what you do not stand for. Come out plainly rather than by implication that you do not think the last word has been said regarding spiritual truths nor the last revelation been made. Spend a part of your Sunday school hour in giving historical facts relating to the spiritual development of mankind. Tell your people of John Huss, of Martin Luther, Zwingli, Calvin, of Roger Williams, of John Wesley and of the many, many others, who in the last analysis justified Universalism, were, in fact, all of them forerunners of Universalism. A strange assertion many of you may call this, but in its larger sense it is true. These men refused to accept as final the interpretations of dead and gone seekers of the truth, they acted upon their right to interpret old teachings in the light of new understanding, they thus gave the world the glorious principle of the freedom of conscience. If they were alive to-day would they refuse to progress, to recognize and articulate the newer revelations which have come to the clearer

conceptions of modern men? In this they have been and would be Universalists.

By such teaching would not your young people be imbued with a spirit of pride in the almost awe-inspiring mission of the Universalist Church, a pride akin to that which made Paul say, "I am a citizen of no mean city," a pride that would enable them to say to others, "Come and join us, join the noblest minds of all ages and eons in our labors for spiritual perfection."

May I suggest a new interpretation of the word "Universalism," or rather may I state what that word means to me: The spirit of man universal which seeks after ever more perfect revelations of truth, the spirit of man universal seeking to clarify his conception of God.

Tell your young people and old also that the labors of reformers since time began have been to the above end, and tell them that the Universalist Church is the only Church which carries on the work of those reformers as they themselves would carry it on were they alive.

These suggestions may be crude and may be poorly expressed, but I like to believe that men and women nurtured in the Universalist faith will understand them. I believe further that young people who have the magnitude and nobility of the Universalist faith pointed out to them will feel that they are maintaining a great cause, one which concerns not merely themselves, but one which is destined to lead man universal to the highest conceptions of Christianity. This to me seems to be the task of the Universalist Church. It is awe-inspiring in its magnitude, but it has for its goal the greatest advancement of mankind since Christ preached the Sermon on the Mount. The entire history of civilization is a record of man's groping after an ever clearer understanding of his relation to God. Members of the Universalist Church have the precious heritage of a faith which recognizes that this seeking of the truth must go on and on to the end of time. Once they fully recognize this they will be conscious of their destiny to leaven all mankind and enlist man universal on their side in this march onward and upward to spiritual perfection.

Watertown, Conn.

Our Own Birmingham

Lyman Ward

MY first visit to the magic city was in 1898. It was on Ash Wednesday and the city was in Mardi Gras attire and it was night. Confetti enveloped me as I alighted from the train. There were huge crowds surging everywhere. Brilliant lights and smoke from the furnaces made a deep impression upon me. The Morris was the best hotel in those days and thither I went, but there was no room. I went to one or two lesser hotels, but they were more crowded, if such a thing could be. A cabman took me to several places where possibly I might find a night's lodging, but all to no avail. Finally the cabman said, "Boss, I'se going to take you back to the Morris, for there ain't no place in this town where you can get a room where you would stay at." So back to the Morris I went and sat up all night—sat up and wrote a long letter to my best girl, she who later became my wife. How many letters I have written to that blessed girl with the blue eyes I do not know, but I do know that my Morris Hotel letter was the longest one I ever wrote her.

Birmingham is a bowl, an immense bowl. From the top of one of her numerous skyscrapers you can see the rim of this mighty bowl which encircles this great city. Birmingham is in the valley with mountains encircling her, and on the sides of the mountain and on the crest are to be found as beautiful homes and fragrant lawns as may be seen in any city. A wonderful change has come over Birmingham in the last few years. The buildings, whether business blocks or residences, are far more beautiful than formerly. The great Tutwiler Hotel, the post-office, the *Age-Herald* building, the home of the *Birmingham News*, with several churches, are as beautiful as one would behold anywhere. There are many other beautiful buildings but I can mention only one, and that is the great modern hospital of the Tennessee Coal and Iron Company. It is the latest word in hospital erection from architectural design to the latest appliances in surgery and medicine. A wonderfully beautiful building securely planted on the heights overlooking a great landscape—a landscape teeming with the richest minerals that one can well imagine.

A city is like a book. It has its title, its dedicatory sentence, its foreword or preface, its introduction, table of contents, index, etc. The title page of this book would be Birmingham—the Magic City, with a dedication, To the Intrepid Men and Women that now are whose faces are set toward the rising sun and who never grow tired; the foreword is only the brooding silence before its birth; the table of contents and the index can never be completed till the maximum is reached. So this fair book is ever in the writing and the tale is never fully told. What little I may say of a recent visit there may be as a tiny foot-note to a page of this marvelous book which the heroic men and women are each day writing.

I came to Birmingham Friday, Jan. 11, as the guest of my old friend, Dr. Morris Newfield, the distinguished rabbi of Temple Emanu-El. Dr. Newfield is engaged in every good work and he who would read the roster of the men who are doing noble things in this great city will surely find the name of Morris Newfield at the top. And whoever comes to Birmingham with high purpose and would seek out the men and women who are doing the most for men, would seek among the first this noble rabbi.

The *Birmingham News* gives a loving cup each year to that particular citizen who has been most useful to his fellow men throughout the year, and some year I expect to find that the loving cup has been given to Morris Newfield.

The service Friday night at the Temple, where I spoke, was most impressive, with wonderful music, and the ritual, with Dr. Newfield's fine voice and rendering, haunts me still.

Saturday was a day crowded with incidents never to be forgotten, with many calls in the morning. I met Mrs. C. B. Spencer at the Southern Club at one o'clock, where she gave a luncheon to several of her friends whom she wished me to meet. Mrs. Spencer for many years has been the guiding genius of the Mercy Home, a home for the homeless and friendless girls of the great city. She is on many of the welfare boards of the city and has spent her noble life in every sort of way that would bring comfort to the children and adults of the city.

At night, I was the guest of Dr. Newfield at the regular dinner of the Quid Pro Quo Club at the home of Mr. George B. Ward, one of Birmingham's best known citizens. Mr. Ward was mayor of Birmingham at one time, and when the city took on the commission form of government he was the first president of the city commission. This club has only ten members and has met bi-weekly for thirty-five years. The dean of the club at this time is Major W. S. Elliott.

Major Elliott is a South Carolinian and for many years was a resident of Savannah and other cities. He has been engaged in railroading for many years. He served in the Confederate army and attained the rank of major, but, like so many others, he found his way to Birmingham. Major Elliott was the essayist of the evening, reading a paper on "The Old South and the New." It was a charming portrayal of life before the war and deserves a place among the permanent literature on the period. Each member of the club commented on the paper in a ten minute survey, and, while each member spoke with deep feeling of the old days, all were agreed that the new days were better. I was particularly impressed with the review given by Hon. S. J. Bowie. Mr. Bowie is a prominent business man and attorney of the city and was formerly a member of Congress. The membership of the club is made up of leading professional men of the city—editors, lawyers, doctors and clergymen. Mr. Ward was a wonderful host and it was after midnight before I reached my hotel.

Sunday morning I was a guest again at the Sunday school of Temple Emanu-El and later spoke at the open forum meeting which was held in the auditorium at eleven-thirty. At one o'clock some twenty-five of the S. I. I. former students and graduates sat down to luncheon in a private dining-room at the Hillman Hotel. These youth are to help make a finer city of Birmingham, just as Birmingham is to make finer men and women of these young men and women who have cast in their lot with the city.

Fundamentalism in North Carolina

R. S. Kellerman

ONE can hardly believe that the great state of North Carolina, the most forward and progressive of the Southern states, a state of great industries and of great educational institutions, should slam the door shut in the face of the study of biological evolution as affecting the origin of man, in all the public schools in the state! But such is the case. The worst has happened. The Governor himself seems to have wielded the "strong arm" that gave the door the slam—"more's the pity." The fundamentalists, or the reactionaries, seem to rule North Carolina. The state is a stronghold for Baptists, supported by Methodists and Presbyterians.

Their main weapon is suppression. I assisted a Baptist minister at a funeral once in Durham. To suppress anything liberal or modern, the minister decided that we would have no addresses. Once upon a time a woman of the North gave a copy of the *Leader* to be placed in the reading room of the public library in Durham. But the *Leader* did not appear with the other periodicals. Upon making inquiry it was found that the *Leader* had a right to be on the table and to be read. But at once the library board decided to slam the door against all religious periodicals in order to keep out the *Leader*. They wanted nothing "new and modern." The same thing now in evolution. The last word in man's origin has been found. Slam the door shut. No use looking any further.

The real defeat of the Greensboro movement occurred when the "religious powers that be" there sent a man to Atlanta, Ga., who succeeded in slamming the movie theater door shut when we were conducting preaching services in it on Sunday evenings. We have never succeeded in finding a suitable public place in which to meet since.

But not everything, not every avenue of approach to the public ear, is shut against liberalism, and against biological evolution as it relates to the origin of man. More and more this door swings wider and wider open. It probably can not be slammed shut. And this door is the public daily press. Here is the forum of universal progress. It is pretty crowded. But space can be bought for thoughts at the same price as for things. And after all, one may say, thoughts are things too.

Advertising has some advantages over public speaking. One is sure of a larger audience. Whether they are listening or not, that is a question. But the great amount of advertising is probably a conclusive proof that the audience is listening. Advertising Universalism in the Sunday number of the *Greensboro Daily News* brought satisfactory proof that the audience was listening, and that the door to their minds was not shut.

The *Greensboro Sunday News* has a circulation of 25,000. It was read in every part of the state. That was a large wide-spread audience. Many of them must have been "listening-in," for they sent for more literature, more light, more progress. There were letters from professors, teachers, lawyers, doctors, newspapermen, mayors, postmasters, women who wrote appealing letters, and many whose profession could not be deciphered. There were near one hundred inquirers in all. Some wrote only once, some several times, and some related their conversion to Universalism.

Among the interesting folks who wrote letters in reply to the ads, one was Tom Bost, a newspaper

correspondent, or rather it was a personal interview and a conversation. He was a witty man, educated for the Episcopal ministry, and had balked at "fundamentalism." He was converted. He boasted of his Universalism, and once preached from my pulpit. Another was the president of a colored college. He did not write, he telephoned. The blacks do not write to the whites, nor the whites to the blacks, in the South.

He wanted "Universalism preached" to his faculty and students. After the first sermon they wanted others. There was a chance to convert a whole college. It may not be too late yet. Suppose we put it up to Dr. Jordan. There was a fine letter from an eminent lawyer, who, after an exchange of several letters, exclaimed: "What can I do? I am liberal, but there is no liberal church here. I am at the head of a Bible class in an Orthodox church. What can I do?" There was an operator in one of the mills forty-five miles away. He drove to Greensboro and back, ninety miles, three times, to converse, to get literature, and to inquire what he might do. The missionary urge laid hold of him. And there was a young lady teacher at Liberty, who, after several exchanges of letters, made application to be admitted as a member of our church.

North Carolina needs liberalism in her schools, pulpits, and her daily press. It ought to be radioed, broadcast for the true religion, the education and the general progress of the whole South.

Goodspeed's New Testament*

GOODSPEED'S New Testament, a new translation, is an interesting and scholarly piece of work, which puts into clear, modern English the meaning of the New Testament writers. Difficult, involved passages, the exact meaning of which we have had to determine from foot notes, have been translated in words which the average man and woman can understand. We do not have to skip such passages. They form a part of an interesting narrative. They contribute their thought. If sense as well as sound is important, the Goodspeed New Testament is important.

During the past twenty-five years, thousands of letters and documents written during the New Testament period have been discovered. They show that the New Testament was written in the language of the people of that day rather than in classical Greek.

Moreover, "where not over forty manuscripts of the tenth century or later were known to the first men who translated the New Testament into English, over four thousand, many of them dating from the third to the ninth centuries, are now available."

To a man able and willing to go into this immense amount of data, there is bound to be a veritable flood of illumination. The publishers of the University of Chicago make a claim which unquestionably is true, surprising as it sounds, that "it is possible for a scholar of to-day to know more of what the Apostles actually thought and said than it has been possible for any one writing since the fourth century."

With all the newly discovered manuscripts at his disposal, with all the new knowledge about the Greek language of that period, with the many new Greek lexicons and grammars of the last twenty-five years, Dr. Goodspeed set before himself the task of making a version "with something of the ease, boldness and unpretending vigor which mark the original Greek." The New Testament writers put their thought in simple language. Some of the translations have failed to follow along the same line. Dr. Goodspeed has succeeded in clearness, simplicity and vigor, which means that he has succeeded in interest.

The following familiar passages from the seventh and eighth chapters of Paul's letter to the Romans illustrate what he has done.

Then what shall we conclude? That the Law is sin? Certainly not! Yet, if it had not been for the Law, I should never have learned what sin was; I should not have known what it was to covet if the Law had not said, "You must not covet." That command gave sin an opening, and it led me to all sorts of covetous ways, for sin is lifeless without law. I was once alive and without law, but when the command came, sin awoke and then I died; and the command that should have meant life in my case proved to mean death. The command gave sin an opening and sin deceived me and killed me with it. So the Law itself is holy, and each command is holy, just, and good.

Did what was good, then, prove the death of me? Certainly not! It was sin that did so, so that it might be recognized as sin, because even through something that was good it effected my death, so that through the command it might appear how immeasurably sinful sin was. We know that the Law is spiritual, but I am physical, sold into slavery to sin. I do not understand what I am doing, for I do not do what I want to do; I do things that I hate. But if I do what I do not want to do, I acknowledge that the Law is right. In reality, it is not I that do these things, it is sin, which has reality; it is not I that do these things, it is sin, which has possession of me. For I know that nothing good resides in me, that is, in my physical self; I can will, but I can not do, what is right. I do not do the good things that I want to do; I do the wrong things that I do not want to do. But if I do the things that I do not want to do, it is not I that am acting, it is sin, which has possession of me. I find the law to be that I who want to do right am dogged by what is wrong. My inner nature agrees with the divine law, but all through my body I see another principle in conflict with the law of my reason, which makes me a prisoner to that law of sin that runs through my body. What a wretched man I am! Who can save me from this doomed body? Thank God! It is done through Jesus Christ our Lord! So mentally I am a slave to God's law, but physically to the law of sin.

So, brothers, we are under obligations, but not to the physical nature, to live under its control, for if you live under the control of the physical you will die, but if, by means of the Spirit, you put the body's doings to death, you will live. For all who are guided by God's Spirit are God's sons. It is not a consciousness of servitude that has been imparted to you, to fill you with fear again, but the consciousness of adoption as sons, which makes us cry, "Abba!" that is, Father. The Spirit itself testifies with our spirits that we are God's children, and if children, heirs also; heirs of God; and fellow heirs with Christ, if we really share his sufferings in order to share his glory too.

Speaking of some of these difficulties Professor

*The New Testament, an American Translation, by Edgar J. Goodspeed, Professor of Biblical and Patristic Greek, the University of Chicago. The University of Chicago Press, Chicago, Ill. Various editions from $2.50 to $5.00.

Goodspeed in the *Atlantic Monthly* for January writes as follows:

Most of the editors readily agree that the King James Version is perfectly clear and intelligible. It possesses no difficulties for them, and they marvel that any one should find any part of it obscure. One is reminded of a great remark of the Apostle Paul: "If a man thinks he has acquired some knowledge, he does not yet know it as he ought to know it." One wonders what they understand by a "horn of salvation," or by "taking up one's carriages," or by these words in the Revelation: "A measure of wheate for a penie, and three measures of barley for a penie."

Every novel-reader knows that the third Horseman of the Apocalypse is the Angel of Famine, but it is safe to say that King James did not reveal it to him. How large is a "measure," and how much is a "penie?" "Some of us are sufficiently interested in the New Testament to want to know, not simply how it sounds, but what it means, and see neither beauty nor propriety in muffling it up in words that contradict its thought.

Our editors are much disturbed that the poetic old-fashioned "candle" of King James should be displaced by the commonplace modern "lamp," and indulge in much good-natured raillery on this score. "When it comes to the substitution of such words as 'lamp' for 'candle,' says one metropolitan daily, "and 'peck measure' for 'bushel,' and 'stand' for 'candle-stick,' one is struck by the absurdity of endeavoring to 'modernize' language." And another proceeds: "But why did he not bring it entirely up to date and write 'touch a button,' so that all should know an oil lamp was not meant?"

This is just the trouble with King James; he has constantly to be followed about by a commentator and an archeologist to undo the impressions he has made: to say that when he says ghost he means spirit, and when he says candle he means lamp. Is it necessary to say that candles were unknown to the New Testament, and its characters were dependent upon oil lamps for illumination? It is, in fact, King James, and not the modern translator, who has here 'modernized' the New Testament.

We give now his translation of the Lord's Prayer and the Beatitudes as recorded in Matthew and the story of the temptation in the wilderness as recorded by Luke.

Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them!

Blessed are the mourners, for they will be consoled!

Blessed are the humble-minded, for they will possess the land!

Blessed are those who are hungry and thirsty for uprightness, for they will be satisfied!

Blessed are the merciful, for they will be shown mercy!

Blessed are the pure in heart, for they will see God!

Blessed are the peacemakers, for they will be called God's sons!

Blessed are those who have endured persecution for their uprightness, for the Kingdom of Heaven belongs to them!

Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you, on my account. Be glad and exult over it, for you will be richly rewarded in heaven, for that is the way they persecuted the prophets who went before you!

This, therefore, is the way you are to pray:
"Our Father in heaven,
Your name be revered!
Your kingdom come!
Your will be done on earth as it is done in heaven!
Give us to-day bread for the day,
And forgive us our debts, as we have forgiven our debtors.
And do not subject us to temptation,
But save us from the evil one."

For as you forgive others when they offend you, your heavenly Father will forgive you too. But if you do not forgive others when they offend you, your heavenly Father will not forgive you for your offenses.

When the Son of Man comes in his splendor, with all his angels with him, he will take his seat on his glorious throne, and all the nations will be gathered before him, and he will separate them from one another, just as a shepherd separates his sheep from his goats, and he will put the sheep at his right hand and the goats at his left. Then the king will say to those at his right, "Come, you whom my Father has blessed, take possession of the kingdom which has been destined for you from the creation of the world. For when I was hungry, you gave me food, when I was thirsty you gave me something to drink, when I was a stranger you invited me to your homes, when I had no clothes, you gave me clothes, when I was sick, you looked after me, when I was in prison, you came to see me." Then the upright will answer, "Lord, when did we see you hungry and give you food, or thirsty and give you something to drink? When did we see you a stranger, and invite you home, or without clothing, and supply you with it? When did we see you sick or in prison, and go to see you?" The king will answer, "I tell you, in so far as you did it to one of the humblest of these brothers of mine, you did it to me." Then he will say to those at his left, "Begone, you accursed people, to the everlasting fire destined for the devil and his angels! For when I was hungry you gave me nothing to eat, and when I was thirsty you gave me nothing to drink, when I was a stranger, you did not invite me home, when I had no clothes, you did not supply me, when I was sick and in prison, you did not look after me." Then they in their turn will answer, "Lord, when did we see you hungry, or thirsty, or a stranger, or in need of clothes, or sick, or in prison, and did not wait upon you?" Then he will answer, "I tell you, in so far as you failed to do it for one of these people who are humblest, you failed to do it for me." Then they will go away to everlasting punishment, and the upright to everlasting life.

Jesus returned from the Jordan full of the Holy Spirit, and he was led about in the desert for forty days by the Spirit, and was tempted by the devil. In all those days he ate nothing, and when they were over he was famished. And the devil said to him,

"If you are God's son, tell this stone to turn into bread!"

Jesus answered,

"The Scripture says, 'Not on bread alone is man to live!' "

And he took him up and showed him in an instant all the kingdoms of the world. And the devil said to him,

"I will give you all this power and their splendor, for it has been turned over to me, and I can give it to any one I please. If you will do homage before me, it shall all be yours."

Jesus answered,

"The Scripture says, 'You must do homage before the Lord your God, and worship him alone.' "

And he took him to Jerusalem, and made him stand on the summit of the Temple, and said to him,

"If you are God's son, throw yourself down from here, for the Scripture says, 'He will give his angels orders about you, to protect you,' and, 'They will lift you up with their hands, so that you may never strike your foot against a stone.' "

Jesus answered,

"We have been told, 'You shall not try the Lord your God.' "

When the devil had tried every kind of temptation he left him till another time.

Under the power of the Spirit Jesus returned to Galilee, and news of him went all over that region. And he taught in their synagogues, and was honored by them all.

The new translation of these especially familiar and beautiful passages has aroused the greatest comment—some of the editors assuming that in its present English form the Lord's Prayer has existed since Jesus' day.

Other editors object to sacrificing the beauty of the King James Version.

The *Nation* says that Professor Goodspeed commits the egregious error of retranslating the Lord's Prayer and with an awkwardness well nigh unforgivable.

For our part we do not see why he should not follow out consistently the plan he made and put the entire New Testament in simple modern English.

The minister will make a great mistake who will read the Goodspeed translation in his public worship instead of the King James, unless as a supplement, but he will make a greater mistake if he does not read it himself and recommend it to be read for the meaning.

Unquestionably, as many people say, these translations lack the majesty and beauty of the King James Version. Dr. Goodspeed's reply is that this may be true, but that we do not need to discard the King James Version because we study the Goodspeed.

Many of the passages of the old version are bound up with our tenderest memories and deepest experiences. They have the accumulated momentum of centuries of sacred usage.

There would seem to be no reason why we should not use both translations—one for music and the other for knowledge.

The fact is that a majority of people even in churches do not use any version.

Dr. Goodspeed's version, put in modern literary form, freed from chapter and verse divisions, explanations and cross references, looking up at you from clear type on an attractive page—tempts one to read on until a letter is finished or some other author's little book is ended. Then, whatever you think about the book, whether you are fundamentalist or modernist, you at least know what some famous Bible writer thought and said.

One amazing thing about the appearance of this version of the Bible is the interest it has excited. From California to Maine editors have printed Dr. Goodspeed's picture with captions like these: "Edits St. John," "Modernizer of the Bible," "The Chicago Evangelist." Accounts of his work have been headed "The Bible in Slang," "The Bible *a la* Chicago," "Jazzing the Bible."

The *New York Tribune* of Jan. 3 had a two column story calling attention to the fact that Dr. Goodspeed "has deleted from the eighth chapter of the gospel according to John the story of the woman taken in adultery, and pardoned by Jesus."

The comment of Burton and Shailer Mathews on this story is also published, as follows:

"This section is missing in all the important manuscripts and can not have been in the original text of the gospel preserved for us. But commentators are generally willing to accept the event as very probably historical, coming to us from some eye witness. It illustrates the tenderness and chivalry of Jesus as well as his appeal to the consciences of the woman's accusers."

Stories like these will bring to many people their first idea of how we got our English Bible, their first conception of reverent Bible criticism,—a glimmering at least of the historical process which is slowly mastering the mind of the civilized world.

From Jerome and William Tyndale down every new translator of the Bible, whether into the Latin Vulgate or English, has been assailed.

Dr. Goodspeed tells of one minister who gave out an interview in which he said, "Theologians and laymen alike will wait with awe for God to strike him (Goodspeed) dead for thus laying his calloused hands upon the sacred and inspired word of God." This naive interview indicates that some people think that Divine Inspiration was not confined to the writing of the various books but that the King James translation was also divinely inspired.

In contrast stands the following despatch from Chicago published in the *New York Evening Post*, Jan. 2. It indicates that progress is being made.

The Theological Faculties Union, at its thirty-seventh session here, has voted "unanimously to extend to Dr. Edgar J. Goodspeed, professor of Greek at the University of Chicago, its congratulations and felicitations" on his American translation of the New Testament.

The Faculties Union is an old established organization of the faculties of eight theological seminaries located in and around Chicago, including the McCormick Theological Seminary, Presbyterian; Garrett Biblical Institute, Methodist; Divinity School of the University of Chicago, Baptist; Chicago Theological Seminary, Congregational; Western Theological Seminary, Episcopal; Chicago Lutheran Seminary; Bethany Bible School, Mennonite, and the Evangelical Theological Seminary.

"The action of the Faculties Union," said Dr. Goodspeed to-day, "is very gratifying to me, coming as it does on top of an apparent better understanding of my motive by those newspaper writers and others who at first were critical. This spontaneous expression by so representative a group of leaders of eight denominations ought to answer those troubled souls who were worried about what the ministers and church people might think of the translation.

"My translation was made with a view to giving the unlettered man and woman a better understanding of the New Testament—indeed, to create a more general desire to read the life and teachings of Jesus Christ."

* * *

DR. BISBEE

Joseph H. Crooker

THIS simple word of appreciative tribute is all too late, but I should like briefly to join those who have already expressed their admiration for our friend. I can probably add little that is new or valuable to the well chosen words that have been printed and that were so fully deserved. I merely desire to add another testimony of esteem to those already given.

Dr. Bisbee always seemed to me to be a very strong preacher. His vision of religious verities was always clear and broad. He firmly grasped the basic principles of true Christianity. His pleas for the noblest life were persuasive. His spirit was positive, constructive, inclusive. He spoke as a man of deep convictions and he convinced those who listened. Rational Christianity, with a thought of God large enough to include the universe and a love of Jesus not forgetful of humanity, was the passion of his life and the keynote of his pulpit message.

As an editor he displayed rare excellencies. He had a genius for originality and condensation. His

short paragraphs had point, pith, and power. He could illuminate a problem by a brief statement. He could let the gas out of a windbag with one punch of his sharp pen. And yet it was a pen that had a kind heart behind it. When his neighbor in Boston for some years, I noted with satisfaction that the secular press of the city and state quoted more from his editorials than from any other religious journal.

But it was as a man that he most impressed me: calm, courageous, courteous, charitable. He never seemed aware of his physical infirmities, never alluding to them, much less apologizing for them. He faced life bravely, with an optimism that was never silly, but was always supreme. His tongue was never busy with small gossip. His manners always bore the stamp of the Golden Rule. He expected good things of his friends and he remembered them at their best. These and other admirable qualities made him a friend worth knowing. His memory is an inspiration and a benediction.

Berea, Kentucky.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Last Postage Stamps

AND Keturah spake unto me, saying, Hast thou any Postage Stamps?

And I said, I have none here, but I have some in my Study.

And she said, I wish thou wouldest take some letters for me, and see thou forget not to mail them. Three weeks is the limit for thee to carry these Letters in thy Pocket.

And I said, My dear, I am not sure why Delilah delivered Samson over to the Philistines, but I think he had forgotten to mail her letters. I will be careful and remember. But how is it thou art out of Stamps?

And she said, I was sure I had some; for in my drawer was an Whole Strip of what I thought were Stamps upside down. But when I went to get some Stamps, behold there was not a Stamp there. Only there was a long strip of Perforated paper that had been torn off the margin of a sheet of stamps. And instead of Ten Stamps there were Ten Scraps of paper of no more value than a German Mark.

And I said, There are few disappointments so great in life as that of going to the Stamp Box in confident expectation, and finding the Last Stamp gone, and the Post Office Closed.

And she said, It would not be so bad if it had not been that there were in the Box those papers that looked like Stamps.

Now I thought of this, and I remembered the bitter words of the Prophet concerning the sorrows of God, that He looked for a man to stand in the Gap, and though there were men enough, there were none that had the Picture and the Glue. And I think this must have been the Sorrow of God in all ages. For God hath sometimes stood with an Handful of Righteous Purposes for the which He would have sent one great Event to Spokane and another to Santa Fe and another to Skowhegan, but He could not do many mighty works there or in any of those places.

So the cry of God ringeth out, Whom shall I send, and who will go for us? And if so be that there respondeth a Man, and saith, Here am I, send me; and that man hath both the Impress of God upon the face of him, and a thick coating of Glue upon his Moral purpose, then doth God arrive.

But God doth look often in his Stamp Box and find Whole Strips of Blank Margins.

* * *

THROUGH PRAYER TO PEACE*

This is an English book of 128 pages containing an introduction which discusses prayer under five heads—(1) Confession of Sin, (2) Dedication, (3) Intercessions, (4) Thanksgiving, (5) Preparation for the Holy Communion—and gives an interesting and valuable list of books from which quotations are made.

Then follow quotations grouped under twenty-five headings on "The Power of Prayer," "Doing Everything in God's Presence," "Importunity the Essence of Successful Prayer," "Prayer Means Unlimited Power," "Prayer is Making God's Will Our Will," etc.

Then come 193 paragraph prayers on various subjects like "During Sickness," "For the Dying," "New Year," "Noon Day," "For One Passed Over," "For Mercy," "For Perseverance."

Among those quoted are Wilberforce, Jeremy Taylor, Archbishop Trench, Bishop Brent, R. L. Stevenson, Rossetti, Roman Breviary, Robertson, Rauschenbusch, Jowett, Loyola, Kingsley, Channing, Stopford Brooke and St. Augustine.

This list indicates the range of the book. It is broad in spirit. Nor does there seem anything incongruous in binding prayers of Unitarians, Catholics, High and Low Church Episcopalians, ancients and moderns, all together. The result on the contrary impresses us with the great unity which binds all men together who kneel before their Maker. This is a useful little book.

---

*Through Prayer to Peace. A Book of Prayers, with Introduction and Extracts from Books of Prayers. Selected and Arranged by Constance M. Whishaw. The Macmillan Company: New York. Price, $1.

* * *

THE INCREASE OF THE MINISTRY

Evans A. Worthley of the Commission on Life Service under the Council of Benevolent Boards of the Methodist Episcopal Church, sent out a questionnaire on the ministry as a profession to students in high schools and colleges, making public the result.

"What do you think of ministers in general?" was the first question in his questionnaire. A typical answer, according to Mr. Worthley's statement, was that there were too many men in the ministry who were narrow-minded, unprogressive, and not sufficiently educated. One answer said that ministers were "not meeting present-day problems with present-day thinking." One opinion was that ministers "overlook the possibilities for service in the social and industrial fields of to-day."

The second question was, "How can the ministry become more efficient?" Replies to this, according to the statement, generally declared for "emphasizing the practical rather than the sentimental side of Christianity."

"There is a real resentment against any evidence of isolation or reserve on the part of the preacher, evinced in the opinions gathered," says the report. "The minister is expected to understand human nature and be human himself. If he fails on this point his case is practically closed, so far as college men are concerned.

"The entire ministry must be made to realize the tragedy that is before us if we fail to present the opportunities for Christian service so effectively that young men and young women will respond because of natural and inherent idealism.

"There was a sixteen per cent decrease in the number of men received into the various conferences of the Methodist Episcopal Church in 1922, who had both college and theological training. However, that decrease may turn to an increase the next year."

Home and Children

THE HAPPY HEART

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done,
And kept the humble way.

The rust will find the sword of fame;
The dust will hide the crown;
Aye, none shall hang so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to heaven the rest.

John Vance Cheney.

* * *

THE "RED BADGE"

Rose Brooks

"BUT we can't play with her, Mother," expostulated David. "How can we play with her when she won't play?"

"Of course she'll play," said Mother, struggling to keep the exasperation out of her voice. "How often must I explain to you? Just because she comes from the city, and isn't used to farm ways, is no reason why you and Billy must shun her from morning till night. She's a dear child—and your own cousin."

"Fraid-cat. Yes, Mother, that's what she is. Haven't we tried our best to play with her?" It was plain David had budged not a hair's breadth from his opinion.

"Indeed you haven't. Your best is something far different from your tactics of this whole week. If Alice weren't an unusually sweet-tempered child, she wouldn't play with you again during her whole visit, even after you learn to appreciate her and want her."

"Billy's cousin that visited him wasn't like Alice. Billy had to hustle to keep up with her." David was unmoved as a rock.

"How about David?" asked Mother. "She was as used to horses and all farm ways as you boys yourselves. What chance has Alice ever had to gallop around a meadow, bareback?"

"She won't even try," David voiced scorn unmistakable. "And she won't jump out of the top of the oak tree on our one-rope swing. She won't even jump off the hay-loft."

"She'd be doing every one of those feats by this time if you didn't expect her to jump into everything full tilt. If you'd been considerate and let her ride Bess at a walk—but no, if she rides at all, it must be at a circus gallop, because you and Billy happen to be playing circus at the minute. I could see everything from the kitchen window. What are you going to do this morning?"

"Don't know."

"Well, Alice is going to do it with you." And both laughed and felt instantly better.

"Oh, well, send her along, then," said David, grudgingly. "Yes, I'll tell Billy what you've said. Only we don't like fraid-cats." And David's unrelenting brown eyes showed Mother that the argument was about where it started.

"Ready in your khaki bloomers, Alice?" Mother called up the narrow stairway, smothering a sigh with the words, and wondering why so simple and natural a happening as a month's visit from her little niece should be fraught with such unexpected difficulties. "David and Billy are waiting for you in the barn," she added as Alice ran downstairs.

"Waiting for me?" Alice's voice and smile were sunshine, and she sped to the barn on winged feet.

"Mother," said David at luncheon. "Billy and I want to climb Bear Mountain. Billy's mother is going to let him. May we go to-morrow, Mother?"

"Would you like to go, too, Alice?" asked Mother.

"Stiff climb," said David, before Alice could answer. "And it's ten miles to the top and back."

Crestfallen at his tone, Alice said, "I can walk ten miles. I have—lots of times. But if you don't want"

"Of course they want you to go, dear," interposed Mother. "I'll put up a nice lunch, and you ought to have a glorious tramp. It's just the weather for a fine view."

"Tired, Alice?" asked David, loftily, as next day the three walked single file along the narrow path, already two miles on their way. "Getting pretty steep."

"Not a bit," said Alice, happily, trudging sturdily at David's heels, while Billy brought up the rear.

"Might see a wild boar any minute," said Billy, cheerfully. "My uncle says he has always heard there are wild boars on this mountain."

"Has he ever seen one?" asked Alice.

"No," admitted Billy. "But if he's always heard of 'em, somebody must have seen one."

"Oh, well," said Alice, in a voice of unconcern. "I guess we won't. He has lived here a long time and hasn't."

"Might be elk, too," suggested David. "Don't see why there shouldn't be elk. Good place for 'em, I should think."

"I wouldn't mind," said Alice. "Not with you boys."

Furtively David and Billy exchanged glances. It was barely possible Alice had her good points after all.

As Mother had said, the air was crystal clear and at the top the children loitered long, loath to leave the whole wide world spread at their feet. Finally, David, with a knowing squint at the sun, announced that the minute for starting homeward had come. "Let's go down the other trail," he said. "It goes by the deserted shanty, you know—where the hermit used to live."

"Won't we get lost?" demurred Alice.

"Leads right back into our trail," said Billy.

"It's rockier, but who minds rocks?"

"Course not," said Alice, and off the three trudged.

"There it is—the old shanty," said David, presently, after the trail had led through scratchy underbrush and over sliding rocks for half a mile. "Still standing. Must have built it pretty well—that old hermit."

"Boo!" said Alice, with a little shiver. "What made him want to live 'way off here, all alone? Must feel funny—a little—when night comes"—

And then it happened, though just how Alice never knew, because all three were standing stock still. A rock under her feet must have slipped, and Alice tried in vain to regain her balance. Startled, both boys tried to catch her, but after sliding and slipping a few feet she fell in a heap. "Stupid!" she stormed. "How'd I ever do it?" Instead of scrambling to her feet, after the first attempt, she sank down. "Turned my ankle," she said quietly. "I'll be all right in a minute."

"It's more than turned," said David after twenty minutes had gone by and Alice could still bear no weight on it.

"Then it's sprained," said Alice, coolly. "Let's think what to do."

David and Billy looked grave. "We'll carry you," said Billy. "We'll take turns carrying you on our backs, or we'll make a chair with our hands."

"You could never carry me on your back. I'm as heavy as you. And the trail's too narrow to carry me on a hand-chair. But you can carry me that way to the shanty."

"To the shanty?"

"Yes, inside," said Alice. "It'll be warmer inside. Let's be quick, and then I'll tell you what to do next." Clearly it was Alice who was in command.

"It's nice and clean, isn't it?" she asked, when the boys had pushed open the creaking door and lowered her gently to the floor. "Now hurry and make a fire in the fireplace, and leave some wood so I can throw it on."

"You?"

"I'm going to stay here while you boys get home as quickly as you can."

"Home?"

"We're not going to leave you—not both of us."

"Yes, you are—both of you," said Alice, without a flicker of concern. "You see, my ankle may be broken. It hurts enough."

"I'll go and get men to carry her down," said Billy. "You stay, David."

"The telephone line's out of order—the whole line," said Alice. "And Dr. Baldwin's the other way from the way home is. If David went home and got Uncle John to come after me, and Billy took the trail down the other side, wouldn't it bring him about to Dr. Baldwin's? And then the Doctor could drive him home, and the Doctor'd be there when Uncle John got me down. Oh, dear, I hate to be such a nuisance!" For the first time, Alice's voice quivered.

"You're a brick—that's what you are!" was David's brief comment. "Thank goodness, it'll be moonlight and bright as day."

"It's the best plan," admitted Billy, "but it'll be dark"—

"What difference does the dark make?" asked Alice, unmoved.

So it was decided. Two minutes after Alice was left alone, both boys crashed back through the underbrush, from opposite directions.

"Alice, there isn't a boar on this mountain," said Billy, entirely out of breath.

"Alice, nobody ever heard of an elk on this mountain," panted David. "Sure you want us both to go?"

Three days afterward, David and Billy, clattering down the steep little stairway from Alice's room, where of their own accord they had spent the whole morning, sought out Mother, busy as always of a morning, in the sunny kitchen.

"Mother," began David, and looked at Billy.

"Mrs. Martin," began Billy, and looked at David.

"Yes," said Mother, pleasantly, and silence fell.

"Mother," David made his second attempt. "Billy and I've been thinking"—and again silence.

"Mrs. Martin," from Billy, "David and I've been thinking it over, and we think"—

Mother turned her back and peered into the oven. Help them she would not.

"Alice is a brick," brought out David. "Mother—I'm sorry I ever said she was a fraid-cat."

"I'm sorry, too," from Billy. "I called her that lots of times, too."

Mother turned to them instantly, her face bright. "You don't lack courage yourselves," she said. "You made very good time down the mountain, both of you."

"I wouldn't have liked to stay alone in the shanty," said David, slowly, the effort turning his honest face scarlet.

"I wouldn't either," said Billy, his eyes steady.

"Good for you—both of you!" commended Mother. "Seems to me now you're in Alice's class for courage!"

"We didn't know she was like that—when we played—How'd we know"—floundered David.

"You mean," said Mother, ready to help as ever, now the boys had made their own plunge—"perhaps you mean to say you didn't realize before that there are different kinds of courage?"

"That's what I didn't know how to say," said David.

"She isn't a fraid-cat," said Billy, as eagerly as though that matter had just come up for the first time. "Guess her kind's better. Just she hadn't done all these things," he also floundered.

"Fraid-cat! Guess she isn't!" David's voice left no question of that matter's final settlement. "Mother, she isn't going home soon's her ankle's well, is she?"

(*All rights reserved.*)

* * *

STRANGE, STRANGE!

This is veracious: A clergyman from Cambridge, Massachusetts, had occasion to preach to the inmates of an insane hospital. During his sermon he noticed that one of the patients paid the closest attention, his eyes riveted upon the preacher's face, his body bent eagerly forward. Such interest was most flattering. After the service, the speaker noticed that the man spoke to the superintendent, so as soon as possible the preacher inquired,

"Didn't that man speak to you about my sermon?"

"Yes."

"Would you mind telling me what he said?"

The superintendent tried to sidestep, but the preacher insisted.

"Well," he said at last, "what the man said was, 'Just think, he's out and I'm in.' "—*Christian Register.*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

SECTIONAL MEETING

Jan. 9-10, six of the Executive Board members met in Boston for a sectional meeting, to hear the auditor's report and consider other matters of the Association, such as pertaining to the use of Permanent Funds—General, Permanent and Jubilee. The constitution clearly defines that "only the income shall be used." The loan for the Clara Barton Memorial was made from these funds and, after due deliberation, it was deemed wise that the records should show the intention that interest should be paid on the loan, and a vote by mail was sent to the Board members and it is so voted and carried that interest shall be paid.

* *

$12,000 PLEDGE PAID

The last payment on the pledge of $12,000, made by the Trustees of the General Convention, for the New Midori Kindergarten, has been received by the W. N. M. A. The building is under way and the expectations are that it will be ready for use early this spring.

* *

CONFERENCE OF SOUTHERN MOUNTAIN WORKERS

The Women's National Missionary Association has been invited to become a member of the Advisory Board and to appoint a regular representative to the Conference of Southern Mountain Workers, which holds its annual session in Knoxville, Tenn., April 8-10.

Rev. Hannah J. Powell, of Inman's Chapel, has attended the Conference for the past two years.

* *

ITEMS OF INTEREST FROM JAPAN

Mrs. Rowe writes: "We are very proud to-day that Yoshida San (Murray Grove girl) was selected as the representative of the Women's University to represent that school in a big meeting at which speakers from all the universities made speeches expressing the gratitude of Japan to all the countries who sent aid in her distress.

"We have added two new girls to our family in two weeks. One, a first year college girl, I am very much pleased with. She seems open-hearted, happy, companionable and has entered into the family life in a wholesome way. The other girl is older; she has taught some but wants more education.

"Many of the girls are knitting for me, that is, knitting yarn I bought for them to make sweaters for women and children who need them since the fire. We often gather in small groups just to knit and talk. When it is a group of the younger girls the language we use is the funniest—it is Eurasian, for I talk Japanese until I come to a word I can't express and I say it in English. Some one helps me out, and they talk English in about the same style. But —we make ourselves understood and have a lovely time.

"Life here is remarkably normal. In fact the whole city is settling back into that condition with a rapidity unbelievable. Last Friday afternoon I walked for the first time down the Ginza, the State Street of Tokyo. And for the first time the awful horror of fear crept into my heart. I have been afraid during the earthquakes, the worst ones, but I have rarely had that dread fear in my heart. To walk two miles along what was a busy cosmopolitan thoroughfare and not locate over three or four landmarks! To come to a car line and be surprised to find it my own, when I had no idea I had come near that street, for on that corner had been a seven-story stone department store, and now there is a one-story frame barrack! So place after place! Maruzen's, which I might call the McClurg's of Tokyo, in one room!

"Great sky scrapers (five, six, seven floors) in heaps of debris. Cement sidewalk like a rutty country road! The granite trim of many buildings is crumbled like pie crust. I can not tell whether it is the effect of quake or heat of fire. Some gaunt shells of buildings stand, walls only left, a triumph to their builders, while a block away a building looking to be exactly the same material is a mass of rubbish! The fear that gripped me worst was that another shake might come at any minute and hurl the little that remains on to hundreds passing below. The vision of what happened there, of the wounded left to scorch there, chills me. They are still taking bodies from the canals and rivers."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

LIGHT RAYS AT SUNBURST

The Intermediate Class in Miss Powell's North Carolina Sunday School. Their teacher, Alonzo Warren (kneeling), is a Young Man of Fine Promise.

* *

BY REQUEST OF THE EDITORS

The new editors of the *Helper* have asked us to add the following books to the Loan Library: Kent's "Divided Kingdom" and Kent's "Kings and Prophets of Israel." It has given us pleasure to accede to this request. Who will borrow?

* *

ORIGINAL WORK AT NORTH ADAMS, MASS.

Some time ago a worker in the North Adams school sent to Headquarters for help in preparing a Suffolk program suitable for an evening's entertainment. What we were able to send had no special application to the subject or fitness to the needs, so the committee set themselves to producing their own program with the result that an original play, much better fitted to the occasion than anything in print could have been, was given, followed by music and pictures appropriate to the South. The play, written by Mrs. Eva Sheldon Warner, was called "Christmas All the Year," and told in simple fashion the scheme of a Sunday school to keep Christmas all through the year by planning gifts for the school at Suffolk. Three girls of high school age had the principal part and members of the school filled in for less important roles without any tiresome rehearsals. The center of interest in the play was the beautiful Christmas barrel decorated by one of the characters and presented to the school to be filled. It was an ordinary barrel covered with white crepe paper and over that a second covering decorated with poinsettias. Red and green roping twined with a line of tinsel was wound around like hoops, and from the top were festooned loops of tinsel. A bow of red marked the front of the barrel and from the top were hung Christmas tree ornaments of all colors. Later these ornamentations were shipped to Suffolk together with all the articles contributed, enough to fill two barrels. The gifts were packed in cartons that could be sent by parcel post and the barrel, which had already served on previous occasions, was returned to the care of the janitor, who will produce it again when needed.

This plan of working out original material is highly commended to our workers. The General Sunday School Association will furnish a type-written copy of the play, "Christmas All the Year Around," to any who are interested. However, it should be understood that it is only suitable to use for collecting gifts for Suffolk. Any one could, with a little resourcefulness, adapt the plan to other purposes.

A. G. E.

Young People's Christian Union

YOUNG PEOPLE'S WEEK

The last week in January, and particularly the last Sunday in the month, marks the high tide in Y. P. C. U. activities for the year. District rallies were featured in this year's program, and most of the organized Leagues and several unorganized districts met during that week. It was my privilege to attend five of these district meetings in Massachusetts and Maine, and each of them was well worth while. For geographical and climatic reasons the first two were the largest and best, as they were held in compact districts where the transportation problem was almost non-existent, and at a time when weather conditions were all that could be asked. But the others were well worth while, even though held where Unions are very much farther apart, or at a time when New England was experiencing the coldest weather for years.

District Rallies

On Sunday evening, Jan. 20, the South Shore League met at Quincy, with about a hundred and twenty representatives from eight Unions. Three days later, the young people from the four Unions in and around Portland, Maine, met and reorganized the Cumberland District. The next two days took me to Waterville and Bangor for meetings, first of the Kennebec Valley League, and then of the unorganized district around the metropolis of eastern Maine. At each of these last two meetings, on account of longer distances and conflicting plans, only two Unions were represented, Oakland young people coming to Waterville, and Oldtown Unioners to Bangor.

In Spite of the Cold

On the evening of Young People's Day, Jan. 27, I attended a gathering of the young people down on Cape Ann, four churches being represented at a meeting held in the West Gloucester church. With thermometers registering anywhere between zero and twenty below, the young people came in goodly numbers, with a bus line as the only means of transportation available. And that did not help all who came. The meeting was conducted by two young ladies of the West Gloucester Union, one of whom had to walk two and the other three miles to the church and the same distance home again to take the parts which they had agreed to take. After that it would be foolish for any one to say that this present generation of young people lacks in loyalty, or is looking only for something easy.

The Ministers

That which pleased me more than almost anything else in these district rallies was the presence of the ministers. At Quincy five of the seven ministers in the churches represented came to the meeting with their young people. At Westbrook, three of the four ministers in the Portland District were present. At Waterville, Rev. C. A. Knickerbocker, who is back in the harness again after a long hospital exeprience, had to hold forth alone, as Oakland was pastorless just at that time. At Bangor, both Dr. Smith and Mrs. Robinson were present, while Rev. George H. Lewis came from Annisquam to West Gloucester. Since Dr. Ryder's death, he has also taken charge of this church.

It is the easiest thing in the world for a minister to find not only good excuses, but good reasons, for not attending such gatherings. If he is not on the program and will not be asked to speak, he will contribute nothing but his presence to the success of the meeting. The minister's task is so diversified, there are so many more claims upon his time than any one who has not lived in a minister's home can appreciate, the need of periods of rest and relaxation is so great, that there are always good reasons for a minister staying away from a meeting where his presence is not required.

But, and this should be printed in italics or caps, some of the best investments of time which a minister makes are those from which he sees no immediate return, those in which he is simply making and strengthening friendships which will yield large opportunities for service later on. This is particularly true with the young people. When the problems of life come to them for solution they will not go to one who has held himself aloof, even with the best of reason. Neither will they care to listen upon ordinary occasions to one who seems to live in a different world from themselves. His words will have less weight with them.

A minister who goes with his young people when they make such trips as these, talks with them about the things in which they are interested, gets to understand them, their ways of thinking and their point of view, plays with them, perhaps, and enters into their life and experience, is preparing the way for a service which he can render to them individually and collectively later on, which is likely to be the greatest and most needed in all his ministry.

For the ministry to young people is rendered to those whose lives are plastic and can be helped and directed into channels of useful service. This is not to disparage the value of service to those of older years, for that must be rendered also, but for one who is vitally interested in building the Kingdom of God on earth, the companionship and confidence of the young will count for more than can be secured by any other investment of time. And incidentally, by such a companionship with youth the minister will do more than he can in any other way to keep mind and heart and soul and body, too, youthful and buoyant for the day's tasks.

A Young People's Day Service

It was my privilege to spend the morning of Young People's Day in Lawrence. In this large church, where a congregation of a hundred and fifty is called small, the young people for several years have taken entire charge of the service. This year, for a change, they asked the Director of Young People's Work to give the sermon, while some of the officers of the Union conducted the service. They did it gracefully and graciously, and with all the dignity that the most punctilious ritualist might desire. Young people have a sense of the fitness of things which is not always discerned by others, who, as a consequence, do not expect to find it. And when young people know that dignity and decorum are not expected, they endeavor to measure up to expectations.

For the first time, this year, following out the suggestions for Young People's Day contained in the Superintendents' note book furnished by the General Sunday School Association, the church school in Lawrence gave the young people entire charge of the opening service in the school. One of the young men acted as superintendent, one of the young ladies offered the prayer, and another read a short paper setting forth the work done by the Y. P. C. U. and the reasons for membership. After the service was over, a number of the adult members of the school were heard to remark, "Now we know where to turn when we need a new superintendent for our school." The service in Lawrence did just what was suggested when the church school service was prepared; it revealed among the young people of the parish some of those who possess the qualities essential for official positions in the school, and who should be given opportunity for training and preparation for this work in later years.

So are the young men and women of the Church expressing to-day the faith and purpose which is theirs, and laying the foundations for more effective service in years to come "for Christ and his Church."

Stanley Manning,

January 29, 1924.

* * *

Life for every one of us is a stormy voyage with cross-currents which are apt to sweep us out of our course, and an occasional tempest that might wreck an ill-managed vessel. He is fortunate who has a good compass, but he is also wise who is careful to adjust his compass; and as a vessel goes into a quiet bay to test the compasses before venturing on the ocean voyage, so should a man return frequently to the gospels, and learn at the feet of Christ the way of life everlasting.

John Watson.

Among Our Churches

Church News and Interests

PERSONALS

The address of Rev. Dwight A. Ball is now 213 West Lenoir St., Kinston, N. C.

Rev. Harry Adams Hersey, of Muncie, Indiana, has accepted a unanimous call to the Universalist church of Canton, N. Y., and will begin his pastorate there March first.

District of Columbia

Washington.—Dr. Rice preached an unusually beautiful and effective sermon Jan. 27 on "The Virtues of the Vicious," treating that essence of virtue which lies at the heart of the vicious things of the world and the Divine spark of good hidden away in the heart of the evil man. The heads of all parish organizations took dinner with the Sunday school teachers at their monthly meeting Jan. 24, and discussed plans for the Christ Crusade meetings to begin here on Feb. 10. The free bus running through the northwest section to bring children to Sunday school is proving a success. It is financed by subscription and the pupils pay a car fare to help if they desire to do so. Capt. R. B. Webb, now stationed at Fort Wright, and his mother, Mrs. Sadie H. Webb, have been visiting the parish. He is one of our church and Sunday school boys, who is now engaged in important research work for the Government. Rev. Hal T. Kearns preached here recently in exchange with Dr. Rice and made a fine impression.

Illinois

Elgin.—Fully one hundred and fifty tried and true Universalists braved the elements and met in Unity Hall on the evening of Jan. 24 to greet our new pastor and his family, Rev. and Mrs. Orin Crooker and daughter, at an informal reception. It was an evening of good fellowship and inspiration long to be remembered. Mrs. N. M. Groce, president of the Ladies' Social, presided. A program sponsored by the several organizations of the church was enjoyed. Without a doubt the original song to "The Crookers" written and sung by the King's Daughters was the hit of the evening. Refreshments of sandwiches, cakes and candies, and tea and coffee were served in the dining room, over which Mrs. Philip Henry has charge. Mrs. Emma Clark presided at the coffee urn, and Mrs. George Foster poured the tea. Delicate pink carnations were used for table decorations.

Marseilles.—Rev. E. M. Minor, pastor. Y. P. C. U. week was observed. Sunday morning, Jan. 20, the pastor preached a sermon especially for the young people. The young people attended as a body and a choir of older folks assisted by the orchestra furnished music. The subject of Mr. Minor's sermon was, "Timeliness." On the following Sunday morning, the young folks of the Y. P. C. U. had full charge of the services at the eleven o'clock hour. The sermon, on "Young People's Loyalty to the Church," was written by the Misses Gladys Peddicord and Adelia Minor, and delivered by Miss Edna Grant. Paul Oberholtzer sang a solo. Harold Fewell made the announcements and received the offering. Other young people assisted in the singing. Our Sunday school is doing good work and prospering under the superintendency of Dr. Theron Warrick. Sunday school council meetings are held monthly with pot-luck supper. Prohibition Day was celebrated in our church under the auspices of the local W. C. T. U. Sunday evening, Jan. 20. Three of the other churches united in the very fine service. A minsterial association has been organized in Marseilles recently, of which the pastor of our church was elected president.

Maine

Norway.—Rev. C. G. Miller, pastor. The ladies gave a public whist and Mah Jong party, Jan. 24, for the benefit of the organ fund, with choice refreshments; good attendance. Jan. 25, the Y. P. C. U. held a banquet, at which representatives from nearby Unions were present. Mr. Donald Partridge was an inspiring toastmaster. The president of the local Union, Miss Adeline Decoster, welcomed the guests. Mr. George R. Horne read a delightful paper full of "pep." Rev. Mr. Wolfe, Bethel, Mr. Glenn McIntire, state president of the order, and Rev. Milo G. Folsom, were listened to with much interest. Mr. Folsom sent out a stirring call for the Christ Crusade movement. Sunday, Jan. 27, services were conducted by the Union. Choir was supplemented by a chorus of young voices. Mr. Glenn McIntire made the first address, our pastor following with his helpful word.

Portland, Congress Square.—Rev. J. F. Albion, D. D., pastor. A reception was given Jan. 11, to Dr. and Mrs. James F. Albion in honor of the twentieth anniversary of their coming to Portland. All the arrangements were made by members of the Annex, one of the most active societies of the church. The vestry looked very attractive, with beautiful bouquets of roses in many places. Punch and ices were served at small tables. Mrs. Edward Hannafrod, Mrs. John Temple, Mrs. Llewellyn Carleton, Mrs. William Moses and Mrs. Henry Gilman, assisted by Mrs. Herbert Washburn's Sunday school class of young girls, served the refreshments. Ushers were young men of Mr. Eugene Winslow's and Mr. Burton Witham's classes. Receiving with Dr. and Mrs. Albion were Mrs. Frederick Lowell, president of the Annex, Mrs. E. A. Little, president of the Union, Herbert Davis, president of the Comrades, and the Y. P. C. U. president, Douglas K. Hammett. A large bouquet of violets was given Mrs. Albion by the Annex, and a pleasing feature of the evening was the gift of a beautiful bouquet of carnations, from the parish of the Church of the Messiah, Rev. Judson Marvin pastor. During the reception a pleasing program was given by three students of Westbrook Seminary, and vocal solos by Mrs. Bertha King Fenderson, daughter of a prominent family of the church.

West Paris.—Rev. Eleanor B. Forbes, pastor. Sunday, Jan. 27, was observed as "Young People's Day." There were special selections sung by Mrs. Alice Borden Welcome of Waltham, Mass, and a duet by Mrs. Welcome and Mrs. Jennie Bates. Miss Thelma Richardson read the responsive reading and the scripture lesson was read by Miss Valerie Houle. Charles Perkins spoke on "What the Y. P. C. U. has done for the Church." "What the Church may do for the Y. P. C. U." was the subject of the address given by Stanley Perham. Both these addresses were thoughtfully prepared and were given in an earnest, sincere spirit worthy of the purpose of the Y. P. C. U. One young lady joined the church Jan. 6.

Massachusetts

North Orange.—Rev. C. F. McIntire, pastor. The annual fair held Jan. 24 and 25 was a great success in every way. Nearly 300 partook of the turkey supper that was served both nights, many coming from Orange and Athol. Two farces were given at the first night's entertainment to a large audience. Goodnow's orchestra, of Athol, furnished fine music for the dance. The net proceeds were $340. In the first three months eight names have been added to the Cradle Roll and several new members added to the Sunday school. Young People's Day was observed by a special sermon by the pastor, seven young people assisting in the service. Mr. McIntire will take part of his vacation in February, visiting his son in Chelsea and his mother and sister in Oakland, Maine.

New York

Perry.—Rev. William J. Metz, pastor. In the past two or three months we have been fortunate in having three of our national workers visit us. Rev. Stanley Manning spent an evening here and spoke of the possibilities of the Y. P. C. U. work. To many present his story was almost a revelation because not many here knew of the Union work. Recently under the auspices of the State Sunday School Association, of which our pastor is president, Dr. George E. Huntley spent a

Sunday here. His sermon at the morning service, his talk to the Sunday school, and his conference later in the afternoon with the officers and teachers, all proved him again to be a master of the situation always. Just a few days later Rev. Hazel I. Kirk came our way and, although the evening was terribly cold and stormy, told her wonderful story of Japan to a large group of earnest listeners.

Pennsylvania

Philadelphia, Restoration.—Rev. F. A. Gray, D. D., pastor. In spite of snow, slush, sleet and rain a large congregation assembled in the Church of the Restoration on Jan. 24 for the installation and recognition of Rev. Francis A. Gray, D. D., as minister. Dr. Edwin C. Sweetser offered the prayer, Dr. Henry R. Rose preached the sermon, and Dr. John Clarence Lee gave the address to the people. The welcome to the city was given by Robert D. Towne, to the church by Loring C. Powers, and Rev. Herbert E. Benton expressed the welcome of his church. A reception followed.

* *

FIRE AT CAMP HILL

The Allen Memorial House at the Southern Industrial Institute, Camp Hill, Ala., burned to the ground Jan. 21. The origin of the fire is unknown. The building, which was worth from six to seven thousand dollars, was protected by all the insurance they could carry, which was $3,500. Principal Lyman Ward, who has weathered so many storms and pushed the school forward steadily for many years, has started immediately to raise money to make good the loss. It is expected that he will be in Massachusetts during February.

Although the school is non-sectarian Mr. Ward is one of our Universalist ministers, and he is making his life count in the education of white boys and girls of the South who without his help might not have a chance.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	59
West Paris, Maine	1
Tokyo, Japan	4
Total	64

Who's Who in this Issue

Dr. J. H. Crooker is a distinguished Unitarian clergyman, author of "The Supremacy of Jesus" and many other books of religion. He is the husband of the Rev. Florence Kolloch Crooker of the Universalist ministry.

Dr. Frank Durward Adams, pastor of the Universalist church in Detroit, author of "Did Jesus Mean It?" and "Rediscovered Countries," was a captain in the United States army during the World War, chaplain of the American Legion for the state of Illinois after the war, and is one of the most effective workers for international peace in the Universalist denomination.

Principal Lyman Ward of the Southern Industrial Institute of Camp Hill has spent the greater part of his life in educational work in the South. At the same time he has given effective help to the Universalist cause in his state and community.

Dr. Perkins, Dr. Lowe, Mr. Etz and Dr. Ayres are well known ministers and officials of the Universalist denomination.

Notices

MASSACHUSETTS UNIVERSALIST COMRADES

The annual banquet of the State Chapter will be held at the Boston City Club on Feb. 29, 1924, 6.30 p. m. Mr. Joe Chapple, the popular lecturer, and our own Dr. van Schaick have been secured as speakers. This should be our greatest get-together as Comrades. All local Chapters and Men's Clubs are requested to mark their calendars *now*.

James D. Tillinghast, Secretary.

* *

CONNECTICUT FELLOWSHIP COMMITTEE

The Fellowship Committee of the Connecticut Universalist Convention has accepted a letter of transfer from the Fellowship Committee of the New York Convention on behalf of Rev. Charles Kramer, lately called to the pastorate at Bridgeport .

A. N. Foster, Secretary.

* *

BOSTON MINISTERS' MEETING

Feb. 11. Church of New Jerusalem, Bowdoin St., 11 a. m., Robert R. Moton, Principal Tuskegee Institute. "Negro Progress and Interracial Cooperation." At 1.30 p. m. Hon. Manuel Roxas, Speaker of Philippine House of Representatives.

Feb. 18, Professor Richard C. Cabot, M. D., of Harvard University, "The Cure of Souls."

Feb. 25, Rev. Samuel McChord Crothers, D. D., Litt. D., of Cambridge. "The Present Crisis in the Churches."

March 3. Mrs. Lucia Ames Mead, recently returned from Europe. "The European Situation."

All meetings except Feb. 11 will be at Headquarters, at 10.45 a. m.

Elbert W. Whippen, Secretary.

Obituary

Mrs. Kate Ellis Howland

In the passing on of Mrs. Kate Ellis Howland on Dec. 17, 1923, a large circle of friends mourn the loss of a gifted and beloved associate. Especially in Universalist circles will she be missed, for her devoted service to her church was life-long. Inspired and led by the example of her mother, "Grandma Ellis," she early began to take her part in the work of her church. Beginning in her Sunday school class years ago she was affectionately known as "Aunt Kate" by almost everybody. She made friends, and kept them. Her greatest admirers were those who knew her longest and best.

For many years she was with the Book House of Estes and Lauriat of Boston. Then she returned to her home in Hartford, Conn., to care for her mother. In 1905 she went to the Pacific Coast and remained there until the time of her marriage in 1911 to Mr. Harris Howland of Spencer, Mass.

She loved to travel and was able to gratify her desire. A trip to Panama was taken in 1913 and another to California in 1915. Some years before she made two trips to Europe. During the second trip she spent some time in England with her friend the late Mrs. Mary Chapin Jackson, daughter of Rev. J. H. Chapin of Meriden.

Her literary ability was of a high order. She was a frequent contributor to the *Outlook*, also to the *Hartford Times*. She was the author of many monologues and church plays. The well known "Family Album" is one of her productions.

The later years of her life were spent with her husband in Spencer, Mass. Death came to her quite suddenly, in Worcester, where she had gone for an operation on her eyes.

A noble woman, strong in personality, gifted with literary power, staunch and true, she lived a long and fruitful life. We would mark her passing with expressions of esteem and regard, knowing how many there are who are grateful to God for the life of Kate Ellis.

Theodore A. Fischer.

Dr. A. B. Curtis

Early on the morning of Jan. 15, the Rev. Dr. A. B. Curtis suddenly died at his home at Speer, Ill. Dr. Curtis was a native of Rives, Mich. His education was obtained at the city schools of Jackson and at the University of Michigan, from which he graduated in 1889. After serving as pastor of the Congregational church at Grand Ledge he continued his quest of higher education at Meadville, Pa., Yale and Harvard Divinity School. In 1894 he became a teacher in Crane Theological School at Tufts College, and for a number of years was in the fellowship of the Universalist Church. Students of that period have the most delightful memories of Dr. Curtis. As teacher of Old Testament and Hebrew he was unusually well qualified by the highest scholarly attainments. Leaving Tufts, he returned to the Congregational fellowship. He held pastorates at Speer, Ill., and Dexter, Mich. At the time of his death he had returned to Speer for the beginning of a second pastorate. This was the more unusual, as for about two years he had been a communicant of the Episcopal Church. He was a member of the class confirmed in St. Paul's Church, Jackson, Mich., which was the last class confirmed by the late-lamented and justly honored Bishop Williams. He lost his wife a few years ago. Four children survive. Dr. Curtis was sixty-two years of age. The funeral was held at St. Paul's Church, Jackson, Jan. 18, and the burial was in his native town of Rives.

Mrs. D. A. Benedict

A resident of Perry, N. Y., for more than sixty years, Mrs. D. A. Benedict passed to the higher life Dec. 23, at the home of her daughter, Mrs. Hull, in Perry. Mrs. Benedict had recently passed her eighty-ninth birthday, but almost up to the hour of her passing was deeply interested in all the news of the day. She had retained her faculties to a remarkable degree and was a conversationalist of no mean quality. Some two or three years ago she injured her hip in an accident and since that time had never been as active as she longed to be. Mrs. Benedict was for years a member of the First Universalist Church of Perry, N. Y., and in former days an active worker.

She is survived by two daughters, one of whom, Mrs. Edith Hull, has been treasurer of the Perry church for several years. She also leaves a son and some grandchildren, together with a host of friends. Simple but impressive services were conducted by her pastor, Rev. William J. Metz, at her home.

Christian Fischer

Christian Fischer, father of Rev. Theodore Fischer, D. D., of New Haven, Ct., died at his home in Meriden on Tuesday, Jan. 22, aged seventy-eight.

Mr. Fischer was for more than fifty-four years an employee of the firm of Bradley and Hubbard, one of the largest manufacturers of electrical fixtures and other articles in bronze and brass in the United States. During a considerable part of his connection with this firm call orders, and shipments of the same, came under his observation. It has frequently been remarked that the work performed by Mr. Fischer was not only done as well as he could do it, but as well as it could be done. During his entire connection he took only one extended vacation. He held several town offices in the formative period of Meriden's history and was especially influential on the side of better education.

He was for many years one of the deacons of St. Paul's Church and, for a lesser period, one of its trustees. Efficency and dependability were lasting ideals to him and for them he gave most of his years,

and made what others would call sacrifices for them continually.

Largely indifferent to praise, he never doubted that work well done and life well lived would be permanent in its effect.

His ideals, passed on to son and daughters, have already gone far to justify the faith he held. The spirit of his faith speaking in the life and word of preacher and teachers was blessed and will bless the world in ever increasing circles.

The funeral was held at the family residence in Meriden on Friday, Jan. 18. Rev. Henry B. Taylor officiated.

Rev. M. D. Shumway

Rev. M. D. Shumway, aged sixty-eight years, retired Universalist clergyman, and formerly of Mt. Gilead, O., died a few weeks ago at his home in Le Roy, N. Y. Mr. Shumway was born in East Pembroke, N. Y., on June 17, 1855, and was educated at the East Pembroke Academy. In the fall of 1879 he began studying for the ministry. The following year he settled in Alexander, N. Y., and in 1882 was called to Mt. Gilead, to take charge of two parishes, and was ordained by Rev. G. W. Powell. He then removed to North Bloomfield, N. Y., and in 1884 he was called to the pastorate of the Universalist church in LeRoy, serving three years, when he retired on account of ill health. A few years later he engaged in mercantile and manufacturing business and for some time was clerk of the Water and Light department in LeRoy. Later, he devoted considerable time to the insurance business. In 1886 Mr. Shumway married Miss Harriet Rogers, of LeRoy, who survives him, and he is also survived by a nephew, Wm. Shumway. Rev. Clara B. Morgan officiated at the funeral.

Henrietta L. Glover

Henrietta L. Glover, a loyal member of the Canton, Me., Universalist church, died Jan. 10, 1924, aged seventy-nine years. She was born in Peru on June 23, 1844. Up to a short time ago Mrs. Glover had been unusually active. She is survived by one brother, Dr. Erastus Holt of Portland, and a sister, Mrs. Emma Hatch of Franklin, Mass. Mr. Glover passed away several years ago. They had two children, who survive, Mrs. Mabelle Glines of Canton and Leon O. Glover of Boston, Mass., besides several grandchildren and two great grandchildren.

The funeral service was held in the church Jan. 13 conducted by Mr. Elmer Frazee of Bates College, Lewiston.

Orlando Moseley

Orlando Moseley, son of Eben Moseley and Edith Bush, was born in Washington Township, Miami County, Ind., April 8, 1851, and died at his home Jan. 7, 1924. He was a graduate of the University of Notre Dame and Earlham College, and taught school for a number of years. In his later years he was engaged in the plumbing business. He was united in marriage to Sarah Francis Bohn April 7, 1871. To this union was born one son, John E. Moseley, who lives on the home farm, and one daughter, Ida E. Baugher of Peru, Ind. These, together with one grandchild, Miss Nellie Baugher, also of Peru, numerous relatives, and a great circle of friends, mourn his departure.

Mr. Moseley was a charter member of the Salem Universalist church near Peru, and gave it his generous support in every possible way. He was a subscriber to the *Leader* for many years and always kept a supply of literature on hand which he was constantly handing out whenever opportunity offered.

The funeral was held in the Salem Church, conducted by his pastor, Rev. Willard O. Bodell, of Galveston, Ind.

Mary Atwood Manley

At Canton, New York, on Dec. 16, 1923, Mary Atwood Manley, wife of Williston Manley and daughter of the late Dr. and Mrs. I. M. Atwood, passed to the higher life.

For nearly twenty years Mrs. Manley radiantly met and surmounted the inroads of a tubercular trouble. In her home she was the radiant spirit, gay of heart, with a great sense of humor. She carried on the affairs of her home with indomitable energy, dispensing gracious hospitality, and giving counsel and encouragement to the many who came within her circle. In the atmosphere of her good cheer one often forgot that she was an invalid, bearing a heavy cross.

She was active in church and civic work, and a loyal supporter of St. Lawrence University. She was widely read, interested in national and international affairs. With her passing goes a heroic soul, who will be sadly missed not only by her own immediate family, but by a large circle of relatives and friends to whom she had endeared herself.

She is survived by her husband, Williston Manley, a daughter, Elaine, and a son, Gilbert Atwood, and by her brother—Rev. John Murray Atwood, D. D.—and two sisters—Miss Nora Atwood and Miss Alice C. Atwood.

George F. Jackson

Mr. George F. Jackson died in Bath, Me., Jan. 27, aged seventy-five years.

Mr. Jackson came to this city nearly fifty years ago. He was one of the oldest and most respected business men, and in his death, the city has lost a public spirited citizen, one who gave freely of his time and means for benevolence and interests of the city. He was a trustee of the Bath City Hospital, and of the Old Folks Home, had served in various branches of the city government, and for many years was a valued member of the school board.

He became a member of the Universalist church many years ago, and always was interested in every enterprise for the good of the denomination, was trustee, chairman of the finance committee and senior deacon. His widow, daughter, and two grandchildren and three brothers survive him.

Rev. S. J. Willis, a former pastor of the Bath church, officiated at the funeral services. The profusion of floral offerings, the large attendance of neighbors, friends and business associates, testified to the high standing of the deceased in the community.

The S. O. S. Call of Youth

A helpful book for parents and teachers who are trying to understand and meet the needs of modern youth.

Answers These Questions

What is the most wonderful thing in the world?
What is the most dangerous thing in the world?
How make the child safe for the world?
How make the world safe for the child?
How make this world the Kingdom of God?

Price 1.00 postpaid

Universalist Publishing House

176 Newbury St., Boston, Mass.

FOR SALE

Rebuilt Underwood Typewriter, No. 5, $25, cost $40 recently. Also, Expositor's Bible, 25 vols., good as new, $8.

Address
UNIVERSALIST PUBLISHING HOUSE,
176 Newbury St., Boston.

LYMAN WARD

Of the Camp Hill (Alabama) School will be in Boston and vicinity for four or five weeks beginning with the first of February. He will be available for addresses at clubs or church services. Address Miss Edith Teague, secretary, Camp Hill, Alabama, or Mr. Lyman Ward at Young's Hotel, Boston, Massachusetts, after February first.

A SCHOLARSHIP

is offered in one of the best schools for young ladies near Boston which specializes in music.
PIANO, PIPE ORGAN, VIOLIN, VOICE, HARMONY
under eminent masters. There is an opportunity available for a girl to earn part of her tuition. For particulars, address
X, 176 Newbury St., Boston, Mass.

90 Different Languages

we carry in our Bibles, Testaments and portions of the Scriptures.

Send for Catalog
Massachusetts Bible Society
41 Bromfield St., Boston

Soul and Body

SERMONS THAT ARE DIFFERENT

By Frank Oliver Hall, D. D.

Of more than common merit is the volume "Soul and Body." Ample illustration, ethical earnestness, and common sense characterize the whole. One who begins to read it is likely to read it through.—*The Outlook.*

It is one of those common-sense, practical books that mean so much to so many people. The chapter on "The Soul's Healing Power" carries to the reader the doctrine of hope and self help in a most healthy way.—*Ralph Waldo Trine.*

Price $1.00, postpaid

UNIVERSALIST PUBLISHING HOUSE

176 Newbury St., Boston

CHURCH SUPPLIES

Responsible Houses
and
Reliable Goods

LEADED GLASS MEMORIAL WINDOWS

Church Pews and Furniture

The GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1879 **Send for Catalog.**

Light and Peace

BY

Rev. C. H. Leonard, D.D., LL.D.

Dean Emeritus Crane Theological School
TUFTS COLLEGE

A BOOK OF PRAYERS

Printed on fine paper, and exquisitely bound in seal brown, limp ooze leather, stamped in gold. Size 5x7 inches. Each copy in a box. Also silk finish cloth, gilt top.

Price, One Dollar

Universalist Publishing House

TWO GOOD BOOKS FOR CHILDREN

Santa Claus' Baby and other Christmas stories. By John Coleman Adams. Reprinted from the *New York World*. 50 cents.

The Adventures of Six Little Pussycats, By Mary Shaw Attwood. A fascinating story teaching kindness to animals. Beautiful illustrations. 50 cents.

UNIVERSALIST PUBLISHING HOUSE
176 Newbury St., Boston

Educational

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Divinity School of Lombard College

Affiliated with University of Chicago, offers exceptional advantages for theological training, with laboratory practise.

Write, Ryder House (Universalist Dormitory)
1365 E. 60th St., Chicago, Ill.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE
Course leading to the Degrees of B. A. and B. D.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL
Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL
Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean

SCHOOL OF AGRICULTURE
Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

CHURCH MEMBERSHIP CERTIFICATES

No. 1

Neatly printed in purple ink on best wedding stock; folds in envelope to match. Price 60 cents per dozen.

No. 2

Booklet form. Contains the Winchester Profession, Articles of Faith and the Covenant as recommended by the General Convention. In envelope. Price 15 cents per copy.

UNIVERSALIST PUBLISHING HOUSE
176 Newbury Street, Boston

Tufts College

JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or
The Registrar, Tufts College, Mass.
P. O. Address for the Medical and Dental Schools
36 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for homelike living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVIDSON, A. B., *Principal.*

Pacific School of Religious Lib-
July 23R
erals

Crackling

$6,000,000 REALTY
TAKEN FOR BRIDGE
Commission Condemns 210 Properties, Including Church and Two Cemeteries for Approaches
OCCUPANTS ARE NOTIFIED
—*Headlines in the Philadelphia Bulletin.*

* *

"I love living in the country," said a man who owes a lot of money in the Broadway district. "I love to walk along the country roads. You know you can't owe money to a cow."—*New York Evening World.*

* *

A system of identifying dogs by nose-prints is being started in Paris. Our plan is to whistle. If the animal takes no notice, we know he is ours.—*The London Humorist.*

* *

With the Fundamentalists and the Modernists explaining things to each other, it is getting to be more interesting to go to church than to stay at home and read the newspapers.—*New York Evening Post.*

* *

This country will have 16,000,000 automobiles by the end of 1924, which means that the pedestrian's chances of being run over will have improved by 4,000,000 over 1923.—*Boston Transcript.*

* *

Counsel (in a breach of promise suit): "When the defendant proposed to you, was his air one of seriousness or jocularity?"

Plaintiff: "Please sir, it was all rumpled, with 'im runnin' 'is 'ands through it frequent."—*Pearson's Weekly.*

* *

"A Swedish engineer has invented a new engine which experts consider epoch-making," says a newspaper. We could certainly do with a new epoch instead of this one.—*The London Humorist.*

* *

Picked up on the street—"*Mr. Clark:* I have your letter about what I owe you. Don't be in a hurry. A little more patience and it will come in time. If this was the Judgment Day and you were to appear before your Maker as little prepared to pay as I am to come before you now, you will certainly go to hell. Trusting you will do so, I am, ——"

* *

Scene: Church School, First Parish, Cambridge, Mass. Teacher telling with dramatic fervor about the awakening of conscience in the boy Theodore Parker. It was the famous turtle story. " 'He raised the stick and was about to strike the turtle when suddenly his arm was stayed.' Children, what do you think had happened? What was it that kept him from striking?"

Dead silence for a few seconds, then a young daughter of Dr. C. said, "I don't know, unless it was infantile paralysis."—*Christian Register.*

NEW LITERATURE

The Commission on Publications of the Universalist General Convention announces the following new pamphlets:

"An Interesting Bible Experiment." Frank Oliver Hall.
"Why I Am a Universalist" (Revised). Frederick A. Bisbee.
"Why We Are Universalists." Vincent E. Tomlinson.
"The Universalist Church: Its Doctrine." Arthur W. Grose.

Others Are in Preparation

These pamphlets are for free distribution. They will make our position clear. They will answer questions, remove doubts, build up faith.

Men everywhere are seeking light. We ask every Universalist Church to help place these pamphlets where they will do good.

We have enlisted the brain and heart service necessary to produce them. We have raised money for publication. The success of our work hinges on your aid in distribution. Address,

THE COMMISSION ON PUBLICATIONS
176 Newbury St., Boston, Mass.

The New Appreciation of the Bible

By
Willard Chamberlain Selleck, D. D.
University of Chicago Press

Part I. The Meaning of Biblical Criticism

1. The History of the Bible, Since the Completion of the Canons of the Two Testaments.
2. The Traditional View of the Bible.
3. What is Biblical Criticism?
4. The New View of the Old Testament.
5. The New View of the New Testament.
6. The Inspiration of the Bible.
7. The Divine Revelation in the Bible.
8. The Moral and Religious Authority in the Bible.

Part II. The Value and Use of the Bible

9. The New Appreciation of the Bible.
10. The Bible and Spiritual Progress.
11. The Service of the Bible to Our Own Time.
12. How to Read the Bible in Its Modern Aspects.
13. The Use and Abuse of the Bible in the Sunday School.
14. The Bible in the Public School.
15. The Bible in the Home.
16. The Bible and Personal Culture.
17. The Bible and the Spread of Western Civilization.

An interesting and scholarly study of the Bible from the modern standpoint, absolutely frank and fearless, sane and balanced, and at the same time permeated with love and reverence for the greatest religious literature of the world.

The Christian World, London: "America has recently sent us few more useful books than this."

The Scotsman, Edinburgh: "The author has laid all lovers of the Bible under an immense debt of gratitude by the publication of this work."

Price $2.25

UNIVERSITY OF CHICAGO PRESS

Order of the Universalist Publishing House